

THE Juvenile Instructor

VOL. 63

SEPTEMBER, 1928

NO. 9





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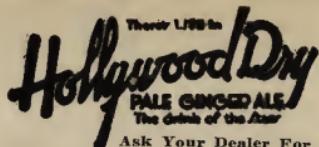
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By Mary Blake

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Homely Grandeurs

By Wilford D. Porter

I do not know the ways of foreign people
That live in other countries than my own;
I have not felt the spray of distant waters
Nor traveled far away from my first home.

I've never tasted wealth nor seen great riches;
I've never felt the thrill of national fame;
I cannot sing nor dance, nor play sweet music,
Nor top the list in any modern game.

I've never won a victory worth the notice;
(My greatest fights have been within my soul)
I've never won a badge for great achievement,
Nor have I been the first to cross a goal.

My life goes on unaided by Dame Fortune
To help me gain great fame or seats of power,
But still my life is crowned with golden moments;
I'm blessed throughout every fleeting hour.

I know the warmth of love's bright-burning fire;
I know the thrill of kisses on my cheek;
I know the tender care of one who loves me
When I have grown disheartened, wan and weak.

I know the loving hands that make the dwelling
The choicest of all places in this life;
I know the smiles and sunshine of the angels,
For heaven sent one to me for my wife.

I know the tender touch of dimpled darlings
Who climb my knee a little tale to hear;
I know the joys and comfort brought by children
Who bless the home with hearty shouts of cheer.

I know the early flowers that grace the hillside;
I know where dainty, purple violets grow;
I've felt the breath of spring in every sinew
When balmy winds of March and April blow.

I know where two bluebirds are happily nesting;
I've seen the tulips push from out the snow;
I know just where the brook trout darts and splashes;
I know where hyacinths blossom row on row.

I've never seen the shores of foreign countries;
I've never walked in Paris, nor in Rome,
But I've felt and seen the grandeurs, and they're many,
In a happy life at dear old home, sweet home.



PRESIDENT BRIGHAM YOUNG AND FAMILY

Painted in the Mansion House, Nauvoo, about 1844, by a Brother Rogers, whose first name is unknown. Left to right: Brigham Young; Joseph A. Young; Brigham, Jr., and twin; Mary Ann Angel Young (wife of Brigham Young); child on her knee; John W. Young; child by her side; Alice; child standing by Brigham Young; Luana.

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What My Faith Means to Me

By H. R. Merrill

I remember once I found myself in Kanab with a good friend of mine. We wished to see the Grand Canyon at the Toroweap, but

neither of us knew the way. "I'll tell you," said he, "we'll find Dave Rust and ask him to go with us as guide."

We did so. Dave was willing, for he looked upon the desert and the Grand Canyon as

being beautiful places in which to spend one's time.

Accordingly, one fine morning we left Kanab in two cars. Mr. Rust led, we followed. Occasionally he would stop to see how we liked the landscape or to point out some beauty which he thought we might miss. As we went farther into the desert we found the road more difficult to follow. It became merely a trail with many branches any one of which we, unguided, might have followed to our loss. It was a dangerous country, too. We were soon many miles beyond any human habitation and, so far as we could

tell, miles and miles from any water that would be good for human beings to drink.

As we paused for a few moments at one of those numerous forks in our dim trail, my friend said, "I'm certainly glad we have Dave along. There is no way in the world for a stranger to this country to know which one of these dim paths to take. Dave knows, though. He's been out here before."

"We'll have to place implicit trust in Dave, then," I replied.

"That's easy to do," my friend answered. "Dave has an air with him which breathes confidence. He doesn't hesitate. He has traveled the road and knows the way."

I think that illustrates fairly well what my faith means to me.

Many times on that trip across the desert my friend and I would come to trails we did not take which we thought we should have taken. Some of them seemed more popular than the one Dave followed. Some, even, seemed to lead more directly toward the canyon for which we were searching, but always Dave would reply to our questions:

"That trail leads over to a blind water hole in the desert," or "that trail leads to Kanab creek."

After receiving his advice, because



of our faith in him, we always followed his lead, and at last, after having enjoyed the desert on account of our faith in our guide, we stood upon the brink of the Grand Canyon.

We who are living a mortal life are passing through a strange country over dim trails in which there are many forks. Nearly all of us have some object towards which we are desirous of making our way. This objective we call by various names, but in all languages it means the place to which we go after we leave this world. On account of the bewildering trails it is necessary for us to have a guide.

My faith, then, gives me a Guide, one who knows the way, who cannot be led aside into paths which lead to blind waterholes or perhaps to dried-up springs. I know what happens to poor weary cows who follow such. I saw their bones half mired in the mud that once was.

My most fundamental faith is that Jesus is the Christ, the Son of God. I believe implicitly that He knows the way, and that if I follow Him I shall enjoy the journey even though it leads through deserts forever and forever. When I become bewildered on account of the enticing trails which seem to lead into fairer fields, I pause long enough to visit with my Guide. This I do by reading His beatitudes and His matchless words found in the Gospels.

"Blessed are ye," says He, not in some future state, but now, "when you are meek, humble, pure in heart, a peace-maker, thirsting for righteousness even though the world persecutes you. Measure your actions

by your lives; give your heart unto your neighbor and your God."

Those things are not true because Jesus said them, but He said them because they are laws of the universe and are true.

And then I have a confirmation that my faith is right.

Joseph Smith, the youth of New York state, declared that he beheld God the Father and His Son, and maintained his testimony even until he suffered an ignominious death—from the world's viewpoint.

It makes little difference to me whether Isaiah wrote the book attributed to him or whether such a person ever lived; I do not care whether the story of Job had any foundation in fact or not; or whether the first chapter of Genesis was written by Moses or by some later man. I have my guides: Jesus and Joseph Smith. Their testimony of God squares with each other. Their suggestion of how to live has brought joy to me. I am content.

When the little trails call, I say Jesus lives, God lives. They know. If this is the true way, time will make it manifest. I am admonished by Them to seek the truth. If this has not been revealed, I shall wait, for God is revealing Himself and His laws daily and will eventually make this known. I know that whatever is true, is God's truth, but I must not follow untried trails out from His protecting care. He has said: "If you will continue in My word then are you my disciples indeed and you shall know the truth, and the truth shall make you free."

That is what my faith promises, therefore, it means everything to me.

"All Fails Where Faith Fails"

Brigham Young's Missionary Experiences

By Susa Young Gates

V.—CONCLUSION

Brigham Young's return to Nauvoo was hailed with joy by the Prophet Joseph, and at once he was commissioned to perform local missionary work, such as calling out other missionaries, purchasing Church lands, and settling of Saints and emigrants thereon. August 16, 1841, Brigham was called to preside over a special conference. The minutes state:

"At a special conference of the Church of Jesus Christ of Latter-day Saints held in the city of Nauvoo, August 16th, 1841, Elder Brigham Young was unanimously appointed to preside over the conference and Elias Smith and Lorenzo Barnes were appointed clerks.

"Singing by the choir; conference opened by prayer by the President.

"The object of the conference was then presented by the president, who stated that President Joseph Smith (who was then absent on account of the death of his child) had called special conference to transact certain items of business necessary to be done previous to the October conference, such as to select men of experience to send forth into the vineyard, take measures to assist emigrants who may arrive at the places of gathering, and prevent impositions being practiced upon them by unprincipled speculators, etc., and he hoped that no one could view him and his brethren as aspiring, because they had come forward to take part in the proceedings before them, for he could assure the brethren that nothing could be further from his wishes, and those of his Quorum, than to interfere with Church affairs at Zion and her stakes; for he had been in the vineyard so long, he had become attached to foreign missions, and nothing could induce him to retire therefrom and attend to the affairs of the Church at home but a sense of duty, the requirements of heaven, or the revelations of God, to which he would always submit, be the consequence what it might; and the brethren of his Quorum responded, 'Amen.'"

At the close of this conference the Twelve called at the home of the

Prophet, who was ill, to report proceedings and "to comfort the Prophet in his afflictions." The Prophet attended the next meeting, and the minutes continue:

"President Joseph Smith now arriving, proceeded to state to the conference, at considerable length, the object of their present meeting, and in addition to what President Young had stated in the morning, said that the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the Church at the stakes, and assist to bear off the kingdom victorious to the nations; and as they had been faithful and had borne the burden in the heat of the day, that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him, so that he might attend to the business of translating."

When the baptismal font of the Temple was dedicated, Nov. 8, 1841, the Prophet called upon Brigham to offer the dedicatory prayer. Brigham said: "This is the first font erected and dedicated for the baptism of the dead in this dispensation." On the 21st, Brigham baptized forty persons in the font for their dead, Brothers Richards, Woodruff and George A. Smith confirming. Brigham records that "these were the first baptisms for the dead in the font."

Thus he was called by God, under the inspiration of his beloved Prophet Joseph Smith, to open the door of earthly vicarious missionary work for the spirits in prison. How significant is this fact in viewing his future Temple labors in the Rocky Mountains.

On May 26th, 1842, Brigham, Heber, Willard and Bishop Whitney received their endowments under the hands of the Prophet. Brigham Young remained in and around Nau-



**BRIGHAM YOUNG'S RESIDENCE IN NAUVOO, STILL STANDING.
BUILT IN 1842**

voo for one year in executive labor.

Brigham moved his family into his new house June 1st, 1843, his birthday. That same evening he was called by the Prophet to take another mission east, to obtain funds and donations with which to build the Nauvoo House and to complete the Nauvoo Temple. He visited many localities where the saints were; preached in Louisville, Kentucky; on to Cincinnati; took steamer for Pittsburg, preaching and counseling by the way. Through Alleghany City and on to Baltimore he and his brethren, Elders Page and Kimball, took their way. In Baltimore he listened to a Millerite preacher holding forth about the Jews—who would not go back to their old home but unite with other nations against Jerusalem. Brigham scored such false interpretations of Bible prophecies. He went on to Philadelphia, then to New York. While there Brigham spoke about the need of Temples, closing his remarks thus:

"The scriptures have been mystified to that degree, that the greatest divines of the day are as ignorant as the dumb ass concerning the things of God; comparatively they don't know their right hand from their left. We are trying to revere the scriptures, and to make them so simple that the people can understand them. Place a man in this room who is ignorant of science, and take everything out that we can see, and then ask him if there is anything in the room. He will say no, only we two. I tell him that there are millions of live animals in the room, that we even breathe them, and I will show him by the aid of the microscope, that there are live animals in a drop of water, which appear to be eight feet long; but he won't believe it until he sees them through the magnifying glass. So with the unbeliever in revelation—he does not believe in God, in angels, or in spirits, because he cannot see them; but let him have spiritual glasses, or obey the commandments of God, get the spirit of God, and then he can see the truth."

Brigham then visited Boston, the Charleston Navy Yard, Charleston, Lynn, Salem, and Marble Head, returning to New York and starting on the return trip Oct. 1st, 1843, by way of Philadelphia, reaching Nauvoo Oct. 22, 1843.

The following winter he labored on the Nauvoo Temple and Nauvoo House, and had charge of settling newcomers onto lands and farms around Nauvoo, and was constantly in council with the Prophet and his associates.

Meanwhile, the political situation in the U. S. was at fever heat with the questions of slavery and states rights fermenting in every convention and governmental policy. The Prophet was persuaded by his friends to enter the national campaign as a presidential candidate. His close friends in the Quorum of the Twelve Apostles started out on a joint political and proselyting campaign, going from Nauvoo, May 21st, 1844, east to St. Louis, to Pittsburg and all the large cities.

Brigham notes his arrival in Cincinnati and his visit with Lyman Wight, his stay at Kirtland, and then on to Buffalo. He visited Salem, Mass., where his daughter Vilate was going to school and studying music. Then to Boston, where he was June 27th, the day of the Martyrdom, and he speaks of the heavy depression which rested upon himself and companion, Wilford Woodruff, during that awful day. He went on up to Peterboro and surrounding towns, back to Peterboro, July 16th, where the news of the Nauvoo tragedy first reached him. He called in the Twelve by letter, to hasten their return to Nauvoo, himself reaching there, Aug. 6th, 1844. Thus ended the individual travelling labors of Brigham Young the misionary. From that hour he travelled and preached as the leader and representative of the Church of Christ.

In the twelve years of his active personal missionary labors Brigham visited most of the Eastern cities, Canada, and travelled one year throughout England. He had covered over 15,000 miles in the U. S. and Europe, baptized hundreds if not thousands, and as he once said,

"his zeal was like a flaming fire that almost consumed his very bones." He was not an orator as were Heber C. Kimball, Parley P. and Orson Pratt, but he had an inspired power that penetrated the souls of his hearers, leaving them convinced if not converted.

Missionary Work Among the Indians or Lamanites.

Perhaps no phase of missionary activity was so complete, so far-reaching as the work established by Brigham Young among the various tribes of Indians in the Western lands. It is interesting to note that the Prophet Joseph himself called Brigham to go and preach to the Indians in May, 1853. "This," said the Prophet, "will open the doors to all the seed of Joseph." Brigham started on his mission in company with the Twelve, returning to Kirtland in September.⁴

The blessing given for that appointment promised Brigham that he should be looked upon by these dusky tribes, even as a god.

Not until, however, the Exodus and settlement of Utah and surrounding territories was this prophecy fulfilled. Brigham's policy of friendly arbitration, of friendship and honest dealings with the Indians, as man to man, won the reverence, nay almost the worship of the dusky tribes who roamed about these valleys. "Feed the Indians, don't fight them," was his mottoed policy. He sent out hundreds of friendly and wise scouts to carry these ideas and ideals. What names of brave men and wise Indian ambassadors are thereby inscribed on the annals of Utah history as the scroll of memory enrolls. Chief among them being, Dimick B. Huntington, Ammon Tenny.

The Perpetual Emigration Fund.

The long trail undertaken by Brigham Young and his associates, be-

⁴Tullidge's Life of Brigham Young, p. 81.

ginning in Nauvoo Feb. 15, 1846, and ending July 24, 1847, was both a mission and an exodus; but before leaving Nauvoo, in the midst of mobs and drivings, Brigham called and organized missions and missionaries to countries far and near. The Prophet had established proselyting contacts with nine missions, one in the United States, one in Canada, one in England, Scotland, Ireland, and Wales each, one in Australia, one in Palestine, and one in the Society Islands, between the years 1830 and 1844. Brigham Young established missions in twenty countries between 1847 and 1853, and five others between 1861 and 1876. He might not take part in this glorious work himself, but he could and did call other men by the thousands, to enjoy this exalted privilege.

Then he undertook the organization of a Bureau or a Fund which should operate through raising means among the Saints in Zion to emigrate the poor from foreign lands. This was the famous Perpetual Emigration Fund, organized September 9, 1849, and later incorporated and functioning under the charge of the Presiding Bishop of the Church.

It was operated on the principle of perpetual succession, the sums loaned to emigrants to be returned when the converts could repay after

locating in Zion. This fund had reached a total of \$1,604,000 in 1880, when, at the Jubilee Conference, one half of the debt was remitted in favor of the most worthy of the emigrants. Many had neglected or were unable to pay. The Church was a lenient friend and many were forgiven. Between the years 1852 and 1883 over 78,219 emigrants sailed from Liverpool to Salt Lake City. What a stupendous enterprise and what glorious results!

Brigham Young, as a missionary President, traveled up and down this and surrounding states and territories from Idaho to Colorado, preaching, exhorting, comforting and blessing the people from the time that he founded Utah till his peaceful death, Aug. 29, 1877. He was and is today a lowly follower of the Master Missionary, Jesus of Nazareth. Brigham himself describes his mission. Said he:

"When I came into this Church, I started right out as a missionary and took a text, the Gospel of Salvation my subject, and the world my circuit."¹³

One may well add, "The world of spirits in prison is now the missionary circuit of Brigham Young." Once a missionary, always a missionary in this Church and Kingdom.

¹³Journal of Discourses, 9:7.

The End

The Sun on the Flag at Sea

By Daisy S. Broom

The sun shines on our flag at sea,
In early morning splendor.
It shines at noon, it shines at eve,
From out the west, o'er yonder.

It makes the red a flaming flare,
The white is silver lustered;
And on the plane of brilliant blue
The stars, like gems, are clustered.



By Harold H. Jenson

Charlie Millard

With a memory for dates and figures that is only surpassed by Assistant Church Historian Andrew Jenson, Charlie Millard, veteran eighty-nine-year-old property man of the Salt Lake Theatre, stands in a class of his own. Never has the writer interviewed a pioneer who could remember so vividly and so accurately the events of long ago. For some time he has been following the trail of this interesting character. At last fate brought him to a tiny little vine covered cottage at 2220 South, Fifth East Street, and a cheerful greeting "this is the place" announced that his long walk from the County Infirmary had not been in vain, even though the day was hot and the road dusty.

But let Brother Millard tell his own story, which took several hours in the telling and would have run on forever had not the setting of the daily sun foretold that night was near.

"Well boy, I've long wanted to tell the story of my life, and if you've got patience enough to listen, I've got a lot to tell. I was born Nov. 15, 1841, in Huntington, Bedfordshire, England. My father died when I was six months old and my grandfather raised me until I was six. Then, as he was too old to care for me he sent me to my mother, who had married again, to William Millard. At ten years of age I was baptized, and at fourteen I emigrated with my parents on the good ship "George Washington." It took twenty-one days on the water. We landed in Boston in 1855. In 1861 we went to St. Louis where

I learned to be a stage mechanic at the Old Pine Street Theatre, run by Ben DeBar, who was proprietor. Here I saw all the great actors including Booth and Barrett. I was apprenticed to Jessie Sanders, who had been property man in the Drury Lane Theatre in London. I worked there until the Civil War came, when I went to the Frontier at Florence, Nebraska, which was originally called Winter Quarters."

"I met Elias Van Fleet almost miraculously, as I did not want to cross the plains by the slow going fat oxen. He said, 'My boy, you're just the one I'm looking for, I want you to drive the mess wagon.' So I drove a team of mules and took my turn at night standing guard. On Aug. 13, 1861, landed in Farmington. I tended uncle's team, and had a place of business in a little adobe house where the Kearns building now stands, running a tailoring-shoemaker shop.



CHARLIE MILLARD

"One day on the way back to the mills I met Harry Maiben, of the Deseret Dramatic Company. He said, 'Your name's Millard, isn't it?'

"I said, 'Yes.'

"Well, I want to introduce you to William H. Folsom, architect of the Salt Lake Theatre, Hiram Clawson, manager, and John T. Caine, stage manager; for I've heard you have had stage experience. Come tomorrow."

"I did and also met President Brigham Young, Daniel H. Wells, Heber C. Kimball, George A. Smith and William Clayton, who was prompter at the theatre.

"President Young greeted me kindly and they all said I was needed, and could I make scenery. I replied I thought so as I had had a lot of experience. When I saw what I had to work with I began to worry. They were making frames and putting them together with mortises which took some time. I asked if they didn't have any scrap iron. I was told to go to Blacksmith Player's and he might help me out. He did and I had him make some plates, which fastened the corners together much easier and much quicker than wooden mortising.

"I well remember the first play, 'The Pride of the Market.' The first scene was a market place, where vegetables, fish and flowers were needed. How to make them was a problem. At last I saved up every scrap of paper I could find, including the *Deseret News*. Pasted strip on strip, and then made frames of wire or with cardboard, and made articles from this. Also made paper mache and fashioned stage properties from this. We even made the goblets with a wooden lath. The fish we covered with cloth and painted. One is still in existence and on exhibit at the museum on the Temple Block, with other relics of the Salt Lake Theatre."

"The second scene was a marble parlor, and here again we had to use our heads. I received permission to borrow properties from President Young's home, which I did and also used Hiram Clawson's upright piano. The big chairs were President Young's parlor set. We had no carpet, so had to paint a snow-white cloth on one side and having no stencils, did all by hand. Also painted a table and a table cover in the same manner to match the set, which, if I do say it myself, was a corker. In fact, a traveling company from New York six years later offered \$1000 for the set, which was a pile of money in those days.

"The third scene was a garden and the fourth went back to the market place. I started right on this set the day I arrived at the Salt Lake Theatre, which was Feb. 26, 1862."

"I well remember the different players who followed, the members of the old Deseret Dramatic Company, and my diary tells what I thought of their acting." [The writer read this hand scribbled work of ages, which he secured for George D. Pyper, who is getting out a book on the Salt Lake Theatre, and it was a gem of quaint literature.]

Brother Millard also vividly told who assisted him in his work as property manager and stage carpenter, recording in his book that "George Quinn helped me nights and H. A. Baker, James Evans, Duncan M. McAllister and William Derr also assisted me. The first man to tend the furnace at the Salt Lake Theatre was M. Duffin and later Mr. Graham and Thomas Manning. We received our pay mostly in tithing order and whenever times were hard sometimes waited."

"I also wanted to make colored lights for the theatre. At first while the building was being erected, rehearsals were held in Social Hall, so I could experiment with colored

powder. We had red, yellow, blue and white powders. I still have my recipes for the same, and used them until gas came and then electric lights."

"I was also one of the first veteran firemen in Salt Lake," (and he showed the writer the badge of this organization which he greatly treasured.) Brother Millard continued: "For eighteen years I was a member of the volunteer fire department. I also claim to be the oldest man in point of service at the Salt Lake Theatre, having worked there twenty years." Brother Millard is also one of the oldest of the Stage Alliance, an organization of union of stage employees, of which he is an honorary member, saying "age

makes it impossible for me to be an active one."

Brother Millard was married twice. His first wife, Maria Leaver, died and he later married Merena Emma Corbett, who is a faithful companion to him. Recently his leg has troubled him. "Climbing up and down stairs when property man," he says, "was responsible for it giving out, though my head is all right," he said, for which he was thankful. His life has been one of many experiences that would fill a book. He was burned out in the Carson City fire, and made a new start again in Salt Lake. His motto is, "Never give up; if at first you don't succeed try, try again."



L. D. S. SUNDAY SCHOOL, FIRST WARD, MESA, ARIZONA.
MARICOPA STAKE

Superintendent, E. Elmer Brundage; First Assistant, Hyrum Nelson;
Second Assistant, H. F. Lillywhite; Isaac Dana, Bishop; Gene E. Phelps;
First Counselor; A. C. Huber, Second Counselor.



JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEREB J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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SALT LAKE CITY, - - SEPTEMBER, 1928

Teacher-Training

In this issue of the *Juvenile Instructor* is printed the new plan for the Teacher-Training work in the Church Sunday Schools, together with the lessons for October. Each succeeding issue will contain one month's lessons. Full instructions are given in the Superintendents' Department, and all

Sunday School officers and teachers are urged to carefully read the important details of this new assignment.

The text for Teacher-Training will be written by Elder Adam S. Bennion, and this announcement alone should, and no doubt will, insure its being widely read not only by Sunday School workers, but by teachers and officers of the other auxiliary organizations of the Church.

It will be good news to the many who are interested in this important work to hear that the new plan involves no more meetings than are now being held, and that the text will be printed in the *Juvenile Instructor*. Although it will require approximately one hundred additional pages in our magazine, to take care of the added material, there will be no extra charge to subscribers. It is hoped, however, that the increased value of the *Juvenile Instructor* will be recognized by Sunday School workers, and that the cost will be met by a substantial increase in subscriptions.

The assignment of Teacher-Training responsibility to the respective auxiliary organizations of the Church is welcomed by the General Sunday School Board as a big step forward. For some time past it has been felt that our organization was not getting the desired results from the former plan, due to the general nature of the work. It was difficult to provide a course of sufficient scope to meet the widely different needs of all the auxiliaries. Under the present assignment, Teacher-Training in the Sunday School will be more specific and specialized.

At the beginning of a new year we sometimes sing "All hail the new-born year!" Now, we feel like paraphrasing that line slightly and singing—"All hail the new-born plan!"

Sunday and the Home

The Lord's day is a holy day—not a holiday. It has been set apart as a day of rest and worship. A sacred Sabbath begets reverence for God. It is not pleasing in His sight that the day be given over to pleasure seeking in places of amusement or elsewhere.

Sunday Schools and meetings have been so arranged as to meet the convenience of the people and leave a considerable portion of the Sabbath day without Church appointments. We earnestly appeal to the people to keep their meeting appointments faithfully and to utilize that portion of Sunday not appointed for meetings in promoting family association in the home, with the purpose of stimulating and establishing greater home fealty, a closer companionship among parents and children, and more intimate relations among all kindred.

We believe that it is unnecessary for families to go beyond their own homes or those of their kindred for the relaxation and association which are proper for the Sabbath day, and we therefore discourage more traveling than is necessary for this purpose and attendance upon appointed meetings.

Let all unnecessary labor be suspended and let no encouragement be given by the attendance of members of the Church at places of amusement and recreation on the Sabbath day. If Sunday is spent in our meetings and in our homes great blessings will come to our families and communities.

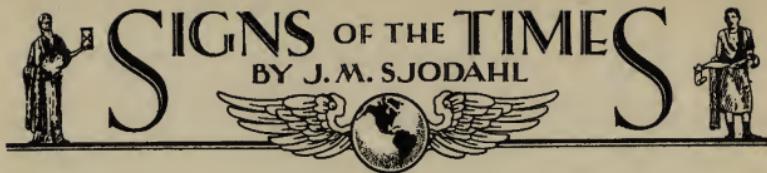
HEBER J. GRANT,
ANTHONY W. IVINS,
CHARLES W. NIBLEY,

First Presidency.

Sept. 8, 1928.

Happiness Comes From Obedience to Law

Let us get into the lives of our young people; let us touch their personality by our personality, and let them feel that there is something real in this religion; that it is the greatest thing in life; that nothing else can make them live as the true religious life. When they feel this they love it, and until they do feel it, until they do sense an immediate blessing, following activity, we are going to find difficulty in calling them into that realm where there is peace. Young people say: "We want to live. That is just what we are going to do. Let us have life, and have a good time." But their view is often distorted. They are seeking to live in the physical pleasures. They are seeking to live in the realm that brings only immediate sensation, and afterwards no peace. They fail to distinguish between the carnal pleasures and those which are intellectual and spiritual. I am not going to ask them not to have a good time. I think they should have a good time. Young men and young women are entitled to it; all men and all women are entitled to it. We are all here to enjoy life in its fullest and most complete sense; but the message of the gospel of Jesus Christ is this: *that to live one must live in obedience to law, physical law, intellectual law, spiritual law. Transgression of law always brings unhappiness, it always brings death when carried to the ultimate end.*—David O. McKay.



SIGNS OF THE TIMES

BY J. M. SJODAHL

THE ANTI-WAR TREATY

The proposition of Secretary of State Kellogg to outlaw war is still the outstanding item of current events. Fifteen nations are now committed to that anti-war policy, and their representatives met in the famous clock hall of the French ministry in Paris, on August 2, and signed the pledge.

This marks a milestone in the world's progress toward that higher level of civilization, which we call the millennium. By the signing of that pledge, the nations virtually say that if it is wrong for individuals to lie, betray, steal, rob, kill for private gain, it is just as much of a crime to do so for the furtherance of national ends. They say that truthfulness, chastity, honesty, unselfishness, charity, and neighborly love are virtues which the laws of God require of nations as well as individuals.

When this single standard of morality is adopted, disarmament will become both necessary and possible, and when that is achieved, then the work of redemption for living and dead can be completed, but not till then.

The treaty may not be an infallible preventive of war, since it will always be possible for militaristic governments to claim self-defense as a justification for any conflict they may instigate, but inasmuch as this pact, by outlawing war, renders large military preparations during times of peace unnecessary, and since it stands as an obstacle to the creation of military alliances, it will have the effect, I believe, of confining any war conflagration that may arise to the two original belligerents, and preventing a general destruction, such as that which the world passed

through in 1914-19. Even so, it is worth all the wealth of the world. For, in the opinion of all sober statesmen, another world war would be the end of our civilization.

BOOK OF MORMON EVIDENCE

It looks to me as if the Lord in our day were opening His depositories of evidence for the Book of Mormon, wider than ever, for the benefit of all who desire to know the truth. This month, archaeological items of interest to us have come from no less than three different places.

On the southern edge of the Isle Royale, an island in Lake Superior explorers report the discovery of an ancient copper mine, hidden thirty feet or more beneath a ledge of copper-bearing rock. Dr. George West, a Milwaukee scientist, is of the opinion that Indians, perhaps a thousand years ago, which would be some 500 years after the last battle of Cumorah, in this place obtained copper for their ornaments, lance heads and arrow points, etc. Dr. West further explains that, in mining, they used the fire-and-water method. That is, they built fires close to the metal-bearing rock and poured water upon it when heated. They then cracked the disintegrated rock open and extracted the copper. This may have been the very method employed by the Brother of Jared, who "did molten" out of the rock sixteen small stones (Ether 3:1); and by Nephi in the old country of Bountiful, who "did molten" ore out of the rock for tools. (I Nephi 17:9, 16.)

This mine is another evidence of the advanced status of some of the ancient inhabitants of North America.

They had their trade routes both north and south. For they obtained copper from the region of Lake Superior and obsidian from Mexico. They must have been boat builders, too, for otherwise they could not have worked a mine on an island in the great lake.

According to another report, Col. James Churchward, a British archaeologist, has announced that he has examined a number of Mexican tablets, recently discovered, from which he has learned that Mexico, more than 12,000 years ago, had a people with more profound knowledge of physics and astronomy than that of modern scientists. On these tablets, ranging from one inch to eighteen inches in diameter, he found characters which he recognized as archaic Chinese, Sanskrit and ancient Cuneiform. And from the writings he learned that the authors of these records knew that the earth is a globe, revolving on its axis around a central sun, which is part of a stellar system. They had knowledge, he says, of the atomic structure of matter, and they knew how to derive energy from the electrons.

These views will probably have to be modified some, particularly as regards the 12,000 years. For, as the human race doubles itself in 168.3 years, approximately, and as the total number of inhabitants now is, also approximately 1,804,187,000, the time during which the children of men have occupied the earth cannot have very much exceeded 5,000 years since the flood. This accords with the chronology of Hales, founded on the text of the Septuagint. (On this subject see "The Evolution of Man," by Wm. A. Williams, D. D. Camden, New Jersey.)

From Lima, Peru, comes word of the discovery of the remains of an Inca city, in the department of Cuzco, never visited by any white man, as far as now known. It was discovered by explorers of the ancient ruins of Machu-pichu, which, sixteen years ago, was employed by Senator Hiram

Bingham from Connecticut. A Peruvian tradition says that very long ago there lived on the highlands of Peru a highly civilized people. They were the builders of Sacs-a-huaman and Ollantaytambo, etc. But they were attacked by people from the south and driven away. They fled to inaccessible mountains. We are just beginning to learn something about their mountain fastnesses in Peru, and, in all probability, we will, in due time, from such depositories learn something about the wanderings and struggles recorded in the Book of Mormon.

Well, it will soon be a hundred years since the Book of Mormon was first published, and it seems that at the close of this period, the evidence for its truth is accumulating very fast.

A QUEER CONTROVERSY

As an illustration of what can be said in the heat of a debate, the following is instructive:

A New York clergyman, the Rev. John R. Stratton, a short time ago, in a Sunday sermon in his church, asserted that Governor Smith "as a public man, is the deadliest foe in America today of the forces of moral progress and true political wisdom."

The statement was promptly met by a challenge to a debate in the church on that proposition.

With the political color and composition of this passage at arms, we are not concerned; but there is a point of interest in it to all who believe in the word of God. In his challenge, Governor Smith happened to say one of Christ's teaching is this: "Thou shalt not bear false witness against thy neighbor." Dr. Stratton, in replying, coolly stated that this is not "a part of 'the teachings of Christ,' as you say, but one of the Ten Commandments." The gentleman thus informs the Governor and all the world that the Ten Commandments are not a part of the teachings of Christ, although the

Master, Himself, says: "Think not that I am come to destroy [abrogate] the law, or the prophets; I am not come to destroy, but to fulfil."

Let us charitably assume that the reverend gentleman did not mean what he said. But there are those who repudiate both the Decalogue and other laws of God, and as a result atheism is rolling over the land as dark clouds, filling Protestant pulpits, colleges and universities and the press with skepticism, and our communities with crime.

We need a national return to the Decalogue. And not only that, but we need to understand that, "Remember the Sabbath day" is as much a commandment of God as, "Thou shalt not

kill"; that "Honor thy father and thy mother" is as much a part of the Decalogue as, "Thou shalt not commit adultery"; and that, in the same way "Thou shalt not bear false witness against thy neighbor" is as much a law of God as, "Thou shalt not steal." And we must come to a realization of the fact which the Apostle James expresses thus: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.)

We perceive clearly two antagonistic forces in the world, but that God lives and overrules all for His own benevolent purposes, that is the great lesson of the signs of the times.

Your Own

Your own roof over your head,
 Your own ground under your feet,
 A little path of yours to tread
 And a little door to meet—
 Well, a man may wander the world around,
 If it isn't his house, if it isn't his ground,
 When night comes down and the shadows fall
 He is only a wanderer, after all.

Your own little square of earth,
 And the square may be great or not,
 But, oh, the riches a man is worth,
 And, oh, the wealth he has got!
 For the poorest man is the man so poor
 That he hasn't a thing that he has for sure—
 With silver buckles and satin hat
 He is only a beggar, though, at that.

Your own little house, your own.
 Your own ground, little or great,
 For the greatest joy that a man has known
 Is his own little path and gate.
 For a man's a man when the day is fled
 If he has his own roof over his head,
 And life is never a thing complete
 Till he has his own ground under his feet.

—*American Lumberman.*



SUNDAY SCHOOL WORK



General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Superintendents' Department

Prelude

Moderato.

TRACY Y. CANNON.

A musical score for the Prelude. The top staff is for the treble clef (G-clef) and the bottom staff is for the bass clef (F-clef). Both staves are in common time. The key signature is one sharp. The music consists of eighth and sixteenth note patterns. The first staff ends with a fermata and the second staff ends with a dynamic marking 'rall.'

SACRAMENT GEM FOR NOVEMBER, 1928

In memory of the broken flesh,
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ our Head.

Postlude

A musical score for the Postlude. The top staff is for the treble clef (G-clef) and the bottom staff is for the bass clef (F-clef). Both staves are in common time with a key signature of one sharp. The music includes a ritardando (rit.) and a tempo (a tem.). The first staff ends with a fermata and the second staff ends with a dynamic marking 's 2 2'.

CONCERT RECITATION FOR NOVEMBER, 1928

(Thirteenth Article of Faith)

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

1928 DIME FUND DAY

Sunday, October 21st, has been set as the 1928 Dime Fund Collection Day.

Every indication increases confidence in the expectation that this year's collection will be as much better than the 1927 collection as that collection was better than the 1926. Each year superintendents discover more efficient methods of collecting the fund. Profiting by the experiences of the past, superintendents will lay careful plans with the view of preparing their school for the day.

Envelopes will be sent to each superintendent from the office of the General Board sufficiently in advance to permit of distribution on the Sunday before the Dime Fund Day. Short, brief remarks explaining the purpose of the fund and emphasizing the opportunity, by contributing, to show appreciation for the great Sunday School organization, may be made in the opening exercises. This should be followed up in the classes by the teachers making appropriate references to the day, giving the pupils some method for remembering to bring their dimes in the envelopes next Sunday.

The teacher should take good care to see that each child who contributes is given credit on the roll book. This makes the teacher's work of following up the collection to completion, more definite. He need only remind the lower pupils of the opportunity to contribute, perhaps giving them another envelope and stressing the praiseworthiness of promptness. In no case should contribution be demanded, nor should insistence be carried to the extreme that pupils may be embarrassed or offended.

With all members of the Church regardless of age being numbered in the membership of the Sunday School it will be

easier this year than ever before to better the record of the previous year in the volume of the fund contributed.

The soundness of the recommendation that ward superintendents report and remit promptly each week to the stake superintendent or to the person designated by him to receive the money collected by the ward, will be appreciated by those who have followed this advice in the past. This enables the Stake Board to respond in the same way to the request of the General Board for reports and remittances of the fund promptly as it is collected. This procedure develops a commendable record and reputation for the stake.

The Dime Fund records which are carefully preserved in the office of the General Board, afford an interesting study of the efficiency of Sunday School Workers in the Church.

It is confidently expected that the collection this year will show improvement in all of the following standards, because improvement over previous years has been a characteristic of each year's collection heretofore.

1. *Spirit.* Contributions are made to the fund in the spirit of appreciation for the Sunday School.

2. *Promptness.* Everyone cooperating to respond promptly on the appointed day makes the collection easier and assures its being completed quickly so that attention may be given to other important matters.

3. *Fulness.* Contribution to the fund is in the nature of a vote of confidence and appreciation. Each year the substantial increases over previous years have rightly been interpreted by Sunday School Workers as a sincere expression of appreciation for their freely given service.

Getting Results with Sunday School Lessons

When everyone makes due allowance for the fact that we were all novices in handling the enterprise of providing thousands of Sunday School pupils with textbook material in leaflet form, there is good reason for the enthusiasm everywhere manifest over the value of "Sunday School Lessons."

Yet no one is wholly satisfied with this year's results. Everyone can point out ways to improve. The experience has been enlightening and instructive. Every day's mail has brought suggestions to the General Board from Sunday School workers, describing

ways of getting better results with the "Lessons." Our opportunities for observation have been extensive enough to enable us to test many of these suggestions. In the main they have been found to be very good and worthy of adoption in all Sunday Schools.

Now—when everyone is looking for ways to get better results—is the time to pass on to you the suggestions which have been made by your fellow workers in Sunday Schools throughout the Church, growing out of practical experience.

These suggestions may be consid-

ered under three divisions: Suggestions on *distribution, use and preservation*.

One suggestion comes from the subscriber, who wants his right to receive each "Lesson" respected. He suggests that the teacher write the name of each pupil who is a subscriber upon each copy of the "Lesson" to be distributed and have the "Lesson" given to the pupil whose name appears on it. This suggestion offers practical possibilities. After such procedure there remain in the hands of the teacher the "Lessons" for absent subscribers, to whom the "Lessons" may be delivered by friend, neighbor, teacher or member of the class "Lesson" distribution committee. When the "Lesson" is delivered, the hope may be expressed that the pupil will be present next Sunday when it is discussed. This offers excellent opportunity for converting absentees into regular attendants.

The distribution problem has been well solved in schools which have appointed a school distribution agent, whose duty it is to distribute to each class distribution agent the "Lessons" for his class next Sunday, which should be distributed this Sunday. The class distribution agent delivers a "Lesson" to each subscriber, whether present or absent and from the surplus delivers a "Lesson" to each visitor.

The distribution agent receives the whole School's "Lessons" from the superintendent or direct from the publishers upon arrival in the school. He takes one copy of each "Lesson," the teacher's copy, from each department set and delivers these to the teacher as soon after they arrive as possible. All the others, intended for pupils, he keeps until the Sunday before the lesson is to be taught and then delivers them to the class distribution agents.

It is a sad mistake to distribute the "Lessons" indiscriminately more than a week in advance, or to distribute them later than one week in advance.

Another suggestion is that the superintendent can give the teachers of each

department the "Lessons" for the entire month, and on the Sunday before the lesson is to be taught the teacher have the "Lessons" for the following Sunday delivered to subscribers, during the last ten minutes of the class period, at which time the teacher and the class may discuss briefly certain fascinating questions or phases of the lesson, for the purpose of arousing the interest and curiosity of the pupil and thus stimulating him to read the "Lesson" and the references it may contain. At the same time, the teacher should hold out the suggestion that the "Lesson" will be used in the class next Sunday and the pupil will, therefore, find it interesting to bring it to Sunday School next Sunday.

Every teacher every Sunday should so plan and arrange his class program so as to reserve about ten minutes before the end of the class period for the distribution of the "Lesson" for next Sunday and for its preview and the assignment of general and special topics or projects related to it.

When next Sunday's class period arrives the "Lesson" distributed last Sunday can be used in many helpful, stimulating and effective ways. Paragraphs, problems, questions or references from it may be read by the pupil at the teacher's suggestion, at appropriate times and thus contribute to the development of the lesson in a definite way.

Frequently lessons taught months later refer to former "Lessons" or quote in part from them. For this and other future usefulness each pupil should be encouraged to preserve his "Lessons" in a suitable cover.

Teachers should bear in mind that the pupils' "Lessons" are prepared for the purpose of arousing pupil interest and stimulating pupil preparation as conditions necessary to make the teacher's work easier and more effective. However, the "Lessons" in themselves are not magic and cannot of themselves arouse interest and stimulate preparation, any more than an

automobile can start itself, shift its own gears and steer itself through crowded traffic. Human intelligence must be applied to the task.

As a part of each lesson, the teacher must prepare an interesting and enticing preview of the next lesson, using the pupils' "Lessons" as the tangible basis for directing that interest and causing it to develop into preparation of and contribution to the development of the next lesson.

You have observed how skilfully

your interest is aroused by the moving picture theater in "Coming Attractions." A brief, curiosity arousing dramatic situation is flashed upon the scene long enough to create interest and a desire to see the thing through, and then—the picture is cut off and the announcement, "Come Next Week" is flashed on.

Such is the nature of the preview. Have your teachers read this article and encourage them to use the suggestions offered.

Sunday School to Train its Own Teachers

Announcement of the re-assignment of responsibility for teacher training has been communicated to Stake Superintendents in the following letter:

"Dear Superintendent:

"The General Authorities of the Church have approved the recommendation of the Church Board of Education and the Auxiliary General Boards that in the future teacher training shall be carried forward by the respective auxiliary organizations for their own workers.

"For the past several years teacher training has been a function of the General Board of Education for the teaching personnel of all organizations. This was done upon the assumption, which has heretofore been well founded, that general principles and methods of teaching were as applicable to one organization as to another, and that therefore there was no need for more than one teacher-training organization. Of necessity under this plan teacher-training was more or less general in its application.

"It is now deemed advisable to make more specific to quorum and auxiliary work the study and application of this important part of Church work. Each auxiliary will carry forward hereafter a line of work more sharply defined and distinguished from all others and of a more specialized nature than heretofore, which has made it advisable that specialized training be given the workers in each organization.

"In taking the responsibility of training our own workers, we desire to express appreciation to the General Board of Education, Stake and Ward Boards of Education, and teacher-training workers generally for the good they have done our organization in the past. They have established a foundation on which we may now build. They have spread throughout the personnel of our organization a desire for personal improvement and efficiency. It is hoped that in the future we may be able to capitalize

upon the work which they commenced. "Detailed instructions will appear in the September issue of the Juvenile Instructor, Superintendents' Department.

"Sincerely yours,

"DESERET SUNDAY SCHOOL UNION BOARD."

The assignment was accepted for the Sunday Schools by the General Board and a committee was appointed to draft a plan.

The General Board approved the following plan and heartily recommends it to all stakes and wards and missions as a practical and effective way of gaining immediate results without adding to the number of meetings Sunday School workers are expected to attend.

Two purposes are to be accomplished:

I. Aiding present teachers to apply effectively the best teaching methods.

II. Training prospective teachers to become efficient before they are called to teach.

The *first* purpose is to be accomplished by adding a training department to the General and Stake Boards, the members of which will help fellow Board members to become skilled and successful in teaching teachers in Union Meeting how to teach.

The *second* purpose (training prospective teachers) is to be accomplished by having appointed in each ward, a teacher-trainer who will

(1) Meet with the stake Sunday School teacher-trainer in Union Meeting department to prepare plans for ward work, and

(2) Meet each Sunday morning in Sunday School, the trainees (prospective teachers) as a class from October to April each year, and then for the following six months—April to October, following them through a period of practice teaching in the different departments of the Sunday School.

That in brief is the plan. Specifically in terms of work to be done by Stake and Ward superintendents in organizing this new department and getting it functioning

ready for the opening on October 1, 1928, the following is required:

1. The appointment of a teacher trainer in each Sunday School.

2. The appointment of a Director of Teacher-Training on the Stake Board.

3. Selection—by the Ward Superintendency after consultation with the Bishopric—of a number of young men and women possessing those attributes of character, mental, moral and spiritual fitness which offer promise of their becoming good teachers after diligently pursuing the requisite training.

4. Organization of this group into a class under the direction of the ward teacher-trainer, ready to take the study of the prescribed course on the first Sunday in October—the 7th.

5. Inducing prospective teachers (the members of the training class) to equip themselves with the textbook, which will be published serially in the *Juvenile Instructor*, beginning with the September, 1928 issue.

Numerous advantages accrue from this plan. No meetings are added. Trained teachers are available as vacancies in the teaching force arise. The trainees meeting in class from October to April for the study of methods and principles of teaching can be trained by day school teachers available as teacher-trainers during the regular school year.

The practice teaching period following the six months' study period gives the trainees excellent opportunity to observe the practical workings of Sunday School departments and classes and to become familiar with the practical conditions and factors affecting success—all this before undertaking the direct responsibility of teaching.

The Teacher-Training class in the Sunday School will be a class resembling the Missionary Class where prospective missionaries are given an intensive course of training before undertaking to fill missions.

A regular department in the *Juvenile Instructor* has been provided in which Stake and Ward teacher-trainers will be given instruction and direction from month to month.

During the practice teaching period from April until October, the trainees will meet once a week with the trainer to discuss last week's experience and next week's plans.

Since the Sunday School is intended for all members of the ward, the teacher-training class in the Sunday School is open to

all members of the Ward designated by the bishop and presiding officers of other auxiliary organizations. In other words, if the Religion Class organizations in the Wards desiring to have their prospective teachers take the course of teacher-training offered in the Sunday School, privilege is freely and gladly extended. To avoid future misunderstanding it is important that the executives of all organizations having prospective teachers in the Sunday School Class, have a clear and definite understanding when the person is called to take the course as to the organization for which he is training. A record of this should be kept in the roll book.

The Course of Study

Will be offered through text material to be written by Dr. Adam S. Bennion and published monthly in the *Juvenile Instructor*, where it will be available to present teachers without extra cost and where prospective teachers can get it with the lesson suggestions upon which they will work and practice during the study and practice periods of the course. The regular lesson departments in the *Juvenile Instructor* will serve the training class as laboratory material during the study period from October to April and as teaching material during the practice period from April to October.

The convenience of having all this material—text, laboratory and teaching material in one cover each month will commend itself favorably to trainees.

Union Meeting

The Union Meeting will be the teacher-training period for present teachers. Here practical teaching principles and methods will be applied to specific lessons in the light of actual conditions and present problems.

This arrangement relieves present teachers of the obligation to attend a separate weekly teacher-training class.

It enhances the importance, value and necessity of a regular Monthly Union Meeting with opportunity for department work free from conflict with any competing meetings.

It is now urgently recommended that Stake and Ward Superintendents undertake at once to put these plans into full force and effect.

Your General Board stands ready to serve you—awaiting only your call.

"We Learn by Teaching."

SECRETARIES' DEPARTMENT

General Secretary, *A. Hamer Reiser*

For Excused and Enlistment Rolls

Upon the "*Excused*" Roll will appear the names of members of the ward who have been excused from enrollment by the Bishop. The names of persons engaged nearly every Sunday filling Church appointments in some place other than their home ward, such as members of the High Council or Home Missionaries, will appear on this roll, as will also the names of mothers kept at home for three months or more caring for babies or the sick, and also the names of persons home bound because of a long illness.

A page in the back of each regular class roll book may be reserved for the "*Excused*" Roll for the class or one regular class roll book may be converted to this use for the entire school.

Upon the "*Enlistment*" Roll will appear the names of all residents of the ward whose names do not appear upon the "*Excused*" Roll or upon the class rolls. In other words, the names of residents of the ward, who are not enrolled or who have not been excused from enrollment, will appear upon this roll, which will serve to keep the Sunday School officers and teachers fully informed about the extent of their responsibility for the enrollment of all Latter-day Saints in the ward.

A section of each class roll book may be set apart for the "*Enlistment*" Roll of the class, which will serve to keep the teacher and members of the class accurately informed about their responsibility for enlisting Latter-day Saint residents of the ward, who should be members of their class.

Or a separate class roll book may be converted into an "*Enlistment*" Roll for the school as a whole. A special Missionary Roll Book such as has been used heretofore may be used for the "*Enlistment*" Roll. Missionary Roll Books may be obtained from the Deseret Book Company of Salt Lake City.

In the Gospel Doctrine Department the "*Enlistment*" Roll should be made up by quorums, so that the officers and the members of the Elders' Quorum may know who of their members is not enrolled and may thus be made aware of their specific responsibility for securing enrollment in this department. Likewise a separate "*Enlistment*" Roll of Seventies not enrolled should be made and a separate one of High Priests for the use of these quorums respectively.

Women not enrolled who are the wives

of Elders should be included upon the Elders' Enlistment Roll, wives of Seventies upon the Seventies' Enlistment Roll and wives of High Priests upon the High Priests' Enrollment Roll.

These rolls will serve the quorums in directing quorum activity towards reviving the interest of inactive quorum members and their wives.

Ward Population as a Basis for Enrollment and Attendance

Instructions have already been given the secretaries in the April, 1928 Juvenile Secretaries' Department, pages 198 and 199, to prepare their reports and records to show the relation of Sunday School enrollment and attendance to Ward population.

The Sunday School's responsibility under the new arrangement is to give all Latter-day Saints residing in the Ward instruction in the principles of the Gospel. Ward population is therefore the accurate basis upon which to figure the degree to which the Sunday School is discharging that responsibility.

Stake and General Board workers and the authorities to whom they are responsible will study Sunday School enrollment and attendance in relation to Ward population by noting what proportion or percentage of the population is enrolled and what proportion or percentage of the population attend Sunday School.

It is especially important that Sunday School records be put in order at once and monthly reports be made upon this new basis preparatory to the compilation of the annual report which will also call for this information.

Now is the time to put secretarial records in such form that they will readily yield this information.

If due attention is not given to enrollment, the records should show it. If attendance is neglected, the records should show it. There will not be any inducement to curtail enrollment in an attempt to boost the percentage of attendance, for enrollment will not be the ultimate basis for considering attendance from now on. One evidence of the Sunday School's success will, therefore, be disclosed in the proportion of Latter-day Saints residing in the ward who attend the Sunday School.

With the Sunday School's responsibility for giving instructions in the principles of the Gospel extended to include all Latter-day Saints residing in the Ward, Sunday

School enrollment and attendance must necessarily show substantial increase or failure must be admitted by the workers in charge of the school. It is therefore confidently expected that the 1928 annual re-

port will show a substantial increase in enrollment and attendance based upon the Ward population as the Sunday School's response to the enlargement of its function and responsibility.

MISSION SUNDAY SCHOOLS

General Board Committee: David A. Smith, Chairman; Charles B. Felt, Vice Chairman, and Robert L. Judd.

The following department courses of study are recommended for classes of children, young people and adults. For November lessons see pages of this issue noted in each case:

For Children: Primary Department Course. See page 516.

For young people: Book of Mormon Course. See page 512.

For Adults: New Testament Course See page 511.



L. D. S. SUNDAY SCHOOL AT MEMPHIS, TENNESSEE,
SOUTHERN STATES MISSION

On the extreme left of the picture stands Elder E. Delos Huntsman, superintendent of the school. Brother Leland Bevill, Branch President, can be seen peering over the head of the girl with the black hat on, in the center at the extreme back.

Robert L. Gordon, President Middle Tennessee Mission, writes: "Let me say that here in Memphis our officers are all subscribers to the 'Juvenile Instructor' and its timely hints and instructions are of great value to us. We feel blessed exceedingly in having the lessons come to us in the new leaflet form, for in that way more of our pupils are able to obtain texts. The Sunday School work is one of the greatest forces for missionary work in the field. It seems that every school is the nucleus of a Branch of the Church."

CHORISTERS AND ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

PEDAL EXERCISES

The course of organ instruction that has been studied by Sunday School organists during the past year, was designed to especially fit the needs of those who play the reed organ, because there are very few large organs in the meeting-houses of the Church. There is now, however, a strong sentiment throughout the Church in favor of the installation of pipe organs in the larger ward meeting-houses and stake halls. Already not a few wards have purchased two manual reed organs with pedals, and a number of wards have installed pipe organs and other wards contemplate buying pipe organs in the near future.

To those who play the larger organs the following recommendations are made.

1. All organists, whether they play a reed organ or a pipe organ, should master the principles of organ playing that are outlined in the "Organists' Manual."

2. Those organists who play either a pipe organ or a reed organ having pedals should be instructed by a competent teacher of the pipe organ in the proper manner of playing with the feet.

3. When it is not possible to study with a good organist the student should purchase a good book of pedal studies such as "Exercises With Varied Basses," by Schneider-Allen, published by Ditson, and thoroughly master them.



TWIN RIVER SUNDAY SCHOOL, ALBERTA, CANADA
WILFORD O'BRAY, SUPERINTENDENT

Photo by Delora O'Bray,
Twin River, Canada.

Age 13

Sharing the Load

The Sunday School superintendent today who is making the greatest success in directing the activities of the school is the one who is willing to let the other fellow share the load. Perhaps one of the most frequent mistakes made by the superintendent is in doing work that his assistants should do and as a result neglecting to do other things that need his personal attention.

But you say some one else cannot do the work as well as you can do it. Perhaps he may not at first, but he needs the training it will provide, and pretty soon he will

surprise you with his activities, and you will have the extra time to think and plan for something else.

If there is any one thing that will prove more helpful toward getting others to do their share of the work, it is an attitude of expectancy on the part of the executive. If he keeps his work up all the time and leads his officers and teachers to feel that he expects them to do the same, there will be no trouble in this direction.—S. S. Executive.

Teacher-Training Department

George R. Hill, Chairman; Elbert D. Thomas and George A. Holt

LESSONS FOR OCTOBER

By Elder Adam S. Bennion

First Sunday, October 7, 1928

Chapter I.

On Becoming a Teacher

"Here were three men busily engaged with mallet and chisel in a stone quarry. There came a man who had a head on his shoulders and two good eyes in it. He said to the first man, 'What are you doing?' The man replied, 'I am working for five dollars a day.' He passed on to the second, and said, 'What are you doing?' The man replied, 'I am cutting stone.' He passed on to the third, 'What are you doing?' This man also had a head on his shoulders—he looked up and said, 'I am building a cathedral.'"—(From "Why I Believe in Religion," by Brown.)

Is your work under the calling of a teacher to be but a job, or will you elevate it into a profession?—make of it an art?

Does the task assigned you appear to be a burden—an obligation—or can you see in it a wonderful opportunity?

For what will you be remembered when your teaching shall have been done?

At the outset, these questions deserve your careful consideration. The destinies of human souls are in part to be determined by what you may do or fail to do. Characters are in the making in your trusteeship. Every recitation will be a measure of your honorable discharge of the responsibility of that trusteeship.

Your acceptance of this responsibility may mark the beginning of a great day for you. It is altogether a worthy decision. As a matter of custom we celebrate birthdays and other merely chronological dates. We ought, rather, to hold in remembrance days such as this day for you—days made memorable by the resolution to carry forward a worthy enterprise—days when we reach out toward higher ideals—when we dedicate ourselves to helpful service in the interest of our fellowmen.

As indicated in the incident with which this chapter opens, your attitude will be a tremendously important factor in your success. As you enter upon the task of mastering "the finest of the fine arts," it is well that you analyze carefully and with full consciousness of their significance the possibilities that are yours. Can you translate your obligations into opportunities? As a key to such translation let us set down for consideration both the opportunities and

the responsibilities which you have accepted in your new calling.

Opportunities

I. In the first place, you have the opportunity of *getting out of debt!* A strange thought, perhaps, and yet we are or have is bound up with somebody's kindness. Our very being is labeled with mother-love and sacrifice. Mother-joy, too, of course. And then how childhood for each of us reflects constant care and affection. And those hazardous years of adolescence! What soul concern do they not represent! We need not pause on such matters as dress and personal equipment of various kinds—mere ornaments of our being.

Or take a longer view. You and I are born heirs to the convenience of the telephone, the railroad, the automobile, spring mattresses, feather beds, books, magazines, and a thousand comforts and sources of enjoyment which civilization has struggled to provide for us. Analyze your next meal to appreciate just who has been concerned to make sure your enjoyment. Or think of what and how you have been taught. Fancy yourself cut off from all social intercourse—from all printed or written material—isolate yourself and you feel almost in oblivion.

To date you have been largely on the receiving end of life. You have been "getting" rather than "giving." Of course, it is nature's plan that you should have been. Why? That you in turn may the more richly give to those who follow you. And now that you may *teach* you may begin to give. And what a gift you are privileged to pass on. All that is best in your wonderful heritage from a pioneer ancestry. The spirit of Plymouth—the patriotism of 1776—the devotion of 1847—the sacrifice, courage, and loyalty, that are inherent in the building of this western empire. They have all gone to the making of you what you are. Can you pass them on? That is teaching's first opportunity for you.

II. Your second privilege is the opportunity for growth.

John Dixon of Wisconsin, author of a Prize Essay "Why I Like Teaching" lists among his reasons for liking teaching the following:

"Teaching invites to constant growth and improvement. The teacher is in daily contact with books, magazines, libraries, and all of the most vital forces of thought and leadership, social and educational. It is work that stimulates ambition, and enhances

personal worth. There is no greater developer of character to be found.

College graduates almost invariably observe that their first year of teaching yields them greater returns in knowledge than any other year of their experience. You cannot teach what you do not know—and you never really are aware of what you do not know till you attempt to teach children. "why" is one of the most challenging words in our language and children are full of "why's." "Why does it rain?" takes on real meaning when you are to supply the answer. The teacher needs not only the bare facts of an explanation but he must have the backgrounds, the settings, the reinforcements. No one dare teach to the very limits of his information.

And so the teacher finds himself a real student—constantly enriching himself with vital, interesting material. He feels the urge of a compelling mastery of fact. He may not rest upon "cold storage" information. Human as he is—and therefore lazy as he may be—he is made by worthy professional and social pressure to build himself a rich background of truth. To be helped to become all that you may become is a genuine opportunity. "Welcome the task that makes you go beyond your ordinary self, if you would grow!"

III. The third opportunity is one whose full value you can appreciate only with time. It lies in the satisfaction of having influenced for good some one else's life. Among the most durable satisfactions of life is the friendly shake of a hand or the kindly look of an eye from one who loves you for what you may have done. Children—all of us for that matter, face crises—we come to forks in the road of life at dusk—when we are tired and discouraged—when darkness seems to be settling down—at such times it is a great experience to meet a friend who has already been over the road. You now have the opportunity of passing on a word to those who may be approaching the forks in the road. Bryant has said,

"Greatness is not in being strong, but in the right use of strength; and strength is not used rightly when it serves only to carry a man above his fellows for his own solitary glory. He is the greatest whose strength carries up the most hearts by the attraction of his own."

It is the teacher's privilege to extend this "heart attraction."

IV. The fourth opportunity is akin to the third and yet it takes on a distinctive richness. You will not merely *give* as a teacher; you will *receive*. The prize essay already quoted lists as another reason for liking teaching:

"I like teaching because I like boys and girls, because I delight in having them

about me, in talking with them, working with them, playing with them, and in possessing their confidence and affection." If life eternal is to "know God and Jesus, whom He hath sent" then life here has its richness in fellowship with those we love. Souls literally overflow—there is a contagion about affection. To mingle with children is constantly to renew the springs of happiness. Each Sunday morning while you may teach, a group of God's choicest spirits will greet you in fellowship. Little wonder that Jesus, who understood children, should bid them be suffered to come unto him.

Then, too, there is the choice fellowship of companion teachers—of men and women who share your ideals and who are motivated by purposes akin to yours. With such men and women you may enjoy comradeship that is not born of mere acquaintance. With them you can share a real "fellow-feeling." Your very calling brings you into a group selected for the qualities which you should most admire. You are honored in being in choice company.

V. And finally you are privileged under your calling to enjoy an enrichment of spirit which of itself beggars all your service.

"There is a spirit in man: and the inspiration of the Almighty giveth them understanding." To feel the thrill of that inspiration is a compensation beyond price. The Lord, having commanded us to teach (see Sec. 88:77-81, Doc. & Cov.), has followed the command with the promise of a blessing, one of the richest in all scripture.

"For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end;

"Great shall be their reward and eternal shall be their glory;

"And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom;

"Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations;

"And their wisdom shall be great, and their understanding reach to heaven: and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught;

"For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man." (Doc. & Cov. 76:5-10.)

This constitutes a promissory note signed

by our heavenly Father Himself. A blessing beyond compare—a dividend unfailing—and our only investment—devoted service! Companionship with the Spirit of the Lord! That is what it means, if we serve Him in faith and humility.

"Be thou humble, and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers." (Doc. & Cov. Sec. 112:10.)

But if these opportunities are to be capitalized certain responsibilities and obligations must be discharged. They suggest themselves naturally to one who is really "engaged" in teaching.

In the first place, there is the obligation to study—to store the mind with stimulating ideas. No successful teacher ever trusts to old preparation—neither does he rely solely upon "the inspiration of the moment." These suggestions may prove helpful.

1. Set up regular habits of systematic study—thirty minutes of concentrated effort a day will yield surprising results in the matter of your growth. There are a few books which every teacher should come to know—there are other books which contain many helpful suggestions. Succeeding chapters will name valuable books on the various phases of teaching. At the outset we may suggest a half dozen books known to be genuinely serviceable.

G. H. Betts—How to Teach Religion.

G. H. Betts—The Recitation.

Strayer-Norsworthy—How to Teach.

E. L. Thorndike—Principles of Teaching.

Wilson-Kyte, Lull—Modern Methods in Teaching.

J. Horne—Jesus The Master Teacher.

W. H. Kilpatrick—Foundations of Method.

These books are available through the Deseret Book Company.

2. Seek the stimulus that comes from regular contacts with outstanding men and women of your community.

3. Familiarize yourself with the Standard Works of the Church. Form the habit of communing regularly with God's Holy Spirit through the words He has given His children, whether in ancient or in modern times.

4. Read regularly in the standard magazines, including, of course, those published by the Church. Practically all the major problems of life are given intelligent, interesting consideration in our best current magazines.

5. Form the habit of clipping and filing rich illustrative material to be used in riveting the truths you would have remembered. Some one has said the first requisite of a teacher is a pair of scissors and a jar of paste.

In the second place, meet the obligations which attach to your calling. It involves keeping appointments—it presumes that when meetings are held in the interest of the great cause with which you are affiliated "you will be there." Not only for the good that will come to you in instruction but also that you may do your full share in building up a morale, so essential to successful social effort.

Colonel L. C. Andrews in "A Manual on Leadership and Military Training" makes clear the significance of morale.

"It is psychologically true that every group of men, working together for a common purpose, soon comes to have a soul of its own. It is true of a company, it is true of a squad, and equally true of a gang of workmen on a job. The good leader learns to know that soul, and deals intelligently with it—knows its aspirations, its limits of endurance, how to inspire it to increased endeavor, how to inspirit it when discouraged in fatigue or hardship, how to arouse its interest in the work at hand. Let him always consider this in planning the work for his men, in controlling them in their work."

Every war has had its famous brigades, famous regiments and famous batteries. They had made a reputation for success and easily maintained it. Their appearance on the battlefield was heralded with acclaim by other organizations. Their personnel was easily kept up because good men were anxious to join them. This may be equally true in handling any organization in peace time. Let it get a reputation for excellence and it will be more excellent, and its personnel will be easily maintained from the best men."

Your organization needs you. It is made up of "you's." Your absence is fatal to morale—if continued it will be fatal to your work as a teacher.

A teacher's third obligation is to exhibit in his own life the attainments which he would enjoin upon others to achieve. Many of the finest messages in life are "caught," not taught. There is an inescapable force attached to what we really are. The living up to all the principles of the gospel gives the teacher a dynamic power which harbors no subdued apology. Doubt, uncertainty, questionable habits, all keep one from the position of complete trust and leadership.

"Just as it is impossible for water to make its way through a dirty, clogged pipe, so it is for the Spirit to flow through a channel of unrighteous desires. A visitor was interested a short time ago in Canada in attempting to get a drink out of a pipe that had been installed to carry water from a spring in the side of a mountain to a pool

at the side of the road. Due to neglect, moss and filth had been allowed to collect about the bottom of the pipe, until it was nearly choked up. Getting a drink was out of the question. And yet there was plenty of water in the spring above—just as fine water as had ever flowed from that source. It was simply denied passage down to those who would drink. And so with the Spirit. The Lord is still able to bless—all too frequently, we so live that "the passage is clogged." The Word of Wisdom is not only a guarantee of health—it is the key to communication with the Spirit. And what is true of the body applies with even greater force to cleanliness of mind. The teacher might well adopt this prayer:

"Create in me a clean heart, O God, and renew a right spirit within me." Psalm 51.

The Spirit of the Master as revealed in the notable injunction "Come, follow me" is the key to all great teaching. It is simply but graphically expressed in the following poem which may well conclude this chapter.

I Stepped in Your Steps All the Way

"A father and his tiny son

Crossed a rough street one stormy day,
See papa! cried the little one,

I stepped in your steps all the way!

"Ah, random, childish hands, that deal
Quick thrusts no coat of proof could

stay!

It touched him with the touch of steel—
I stepped in your steps all the way!"

"If this man shirks his manhood's due

And heeds what lying voices say,

It is not one who falls, but two,

I stepped in your steps all the way!"

"But they who thrust off greed and fear,

Who love and watch, who toil and pray,

How their hearts carol when they say,

I stepped in your steps all the way!"

Questions and Suggestions

1. Why is attitude so vital a factor in determining the quality of our performances?

2. In what sense are you a trustee of the heritage left by former ages?

3. Discuss man's obligation to grow.

4. What qualities characterize your best remembered teacher?

5. What is your daily program which guarantees systematic study?

6. What is your plan for scripture reading?

7. What to you are the greatest opportunities in teaching? What its greatest obligations?

8. Frankly, how do you feel about becoming a teacher?

Second Sunday, October 14, 1928

Chapter II

What Teaching Means

As pointed out in chapter I, it is important that teachers approach their task with the right attitude—with a full appreciation of their opportunities and responsibilities. It is important, further, that they should have a comprehensive grasp of the meaning of teaching.

Why have recitations?

As a matter of fact, the word recitation is an unfortunate one. It seems to indicate that the purpose of a class period is merely to recite or re-say what has already been given out. Teaching is a far more significant process than *mere lesson-hearing* or *lesson-giving*. Teaching is one aspect of education—learning is its counterpart. There is teaching done only to the extent that learning is achieved. Education is a dynamic function. To quote from Thorndike, "The word *Education* is used with many meanings, but in all its usages it refers to changes. No one is educated who stays just as he was. We do not educate anybody if we do nothing that makes any difference or change in anybody. The need of education arises from the fact that *what is*, is not what *ought to be*. Because we wish ourselves and others to become different from what we and they now are, we try to educate ourselves and them."

In a word, the end of our teaching is not mere information but character. And character is expressed through action. Our task, therefore, is no less a one than the modification for the better of human behavior. The process involved in such modification is both complex and subtle. Prospective teachers may well devote intelligent study to it. They ought certainly to come to know W. H. Kilpatrick's famous chapter in his book "Foundations of Method" on "What Is Learning and How Does It Take Place?" All of their teaching experience will rest upon the basic principles discussed in that chapter.

The following definition of Teaching, contributed by a former state superintendent of schools, is rich in suggestion:

"Teaching is the process of training an individual through the formation of habits, the acquisition of knowledge, the inculcation of ideals, and the fixing of permanent interests so that he shall become a clean, intelligent, self-supporting member of society, who has the power to govern himself, can participate in noble enjoyments, and has the desire and the courage to serve God and serve his fellows."

Teaching does not merely consist of an inquisition of questions with appropriate answers thrown in; it surely is not mere

reading; nor can it be mistaken for preaching or lecturing. These are all means that may be employed in the process of teaching. And they are important, too. We have been cautioned much, of late years, not to lose ourselves in the process of doing out facts—but that rather we should occupy ourselves teaching boys and girls. That all sounds well—the writer of these lessons has himself proclaimed this doctrine—but we have discovered that you cannot teach boys and girls *nothing*. They no more can be happy *listening to nothing* than they can be content *doing nothing*.

And so we now urge the significance of having a rich supply of subject matter—a substantial content of lesson material. But the doctrine holds that the teacher ought not to lose himself in mere facts—they are merely the medium through which he arrives at, and drives home the truth.

"It is the teacher's task to make changes for the better in the abilities, habits and attitudes of boys and girls. Her efficiency can be evaluated fairly only in terms of her success at this task. In other words, if a teacher is rated at all, she should be rated not only by the clothes she wears, or the method she chooses, but by the results she secures."—Journal of Educational Research, May, 1920.

Teaching is a complex art. It consists of at least these seven fundamentals, each one of which, or any combination of which, may be featured in any one particular lesson:

1. Presentation of facts.
2. Organization and evaluation of knowledge.
3. Interpretation and elaboration of truth.
4. Inspiration to high ideals.
5. Encouragement and direction given to expression.
6. Discovery of pupils' better selves.
7. Inspiration of example as well as precedent.

I. Presentation of Facts

Facts constitute the background upon which the mind operates. There may be many or few—they may be presented in a lecture of thirty minutes, in the reading of a dozen pages, or they may be called forth out of the mind by a single stimulating question. But we ought not to confuse the issue. If we are to discuss any matter in the hope of reaching a conclusion in truth, we must have material upon which the mind can build that conclusion. We are not concerned in this chapter with method of procedure in getting the facts before a class—the important thought here is that the facts in rich abundance should be supplied. A certain young lady protested recently against going to Sunday School. Her

explanation of her attitude is best expressed in her own words: "I get sick and tired of going to a class where I never hear anything new or worth while." Exaggerated, of course, but students are crying for bread, and ought not to be turned away with a stone.

II. Organization and Evaluation of Knowledge

We have hinted that a lesson may not have facts enough to justify the time it takes—there is, on the other hand, danger that the whole time of the class may be consumed in a mere rehearsal of facts as facts. Only recently a significant complaint was voiced by a young man who has gone through training in practically all of our organizations. "I don't seem to know anything at all," he said, "about the history of Israel, as a whole. I can recall certain isolated facts about particular persons or places, but I can't give any intelligent answer at all to such questions as these:

"Who were the Israelites? What were their big movements relative to the Promised Land? What is the history of Israel up to the time of the Savior? What is their history subsequently? Are we of Israel and how?"

The young man was not complaining—he merely regretted his ignorance on points of vital interest. He was in need of further organization of the knowledge he had. He had not been given the big central ideas about which to build the minor ones. Relative importance had not been taught him through that organized review that is so valuable in review. The teacher ought to come back time and again to pause on the big essentials—the peaks of gospel teaching.

III. Interpretation and Elaboration of Truth

It is really surprising how many various notions of an idea will be carried away by the members of a class from a single declaration on the part of a teacher. A phase of a subject may be presented which links up with a particular experience of one of the pupils. To him there is only one interpretation. To another pupil the phase of the subject presented might make no appeal at all, or linked up with a different experience might lead to an entirely different conclusion. Truths need to be elaborated and interpreted from all possible angles—all possible phases should be developed. An interesting discussion recently took place with a young man who had "gone off" on a pet doctrinal theory. His whole conception built itself up about a single passage of scripture. Satisfied with a single

notion, he had shut his eyes to all else and "knew that he was right." Properly to be taught, he needed to be trained to suspend his judgment till all the evidence was in.

IV. Inspiration to High Ideals

Men and women like to be carried to the heights. They like to be lifted out of their lower selves into what they may become. It is the teacher's delight to let his class stand tip-toe on the facts of subject matter to peep into the glories of the gospel plan of life and salvation. In 1903 Sanford Bell, of the University of Colorado, reported the results of a survey conducted with 543 men and 488 women to ascertain whether they liked male or female teachers better and just what it was that made them like those teachers who had meant most in their lives. The survey showed that the following influences stood out in the order named:

- Moral uplift.
- Inspiration.
- Stimulus to intellectual awakening.
- Spur to scholarship.
- Help in getting a firm grip on the vital issues of life.
- Personal kindness.
- Encouragement in crisis.
- What a testimonial to the force of inspiration to higher ideals!

V. Encouragement and Direction Given to Pupils' Expression

Most pupils in class are ordinarily inclined to sit silently by and let someone else do the talking. And yet, everyone enjoys participating in a lesson when once "the ice is broken." It is the teacher's task first of all to create an atmosphere of easy expression and then later to help make that expression adequate and effective. The bishop of one of our wards in Southern Utah declared, not long ago, that he traced the beginning of his testimony back to a primary lesson in which a skilful teacher led him to commit himself very enthusiastically to the notion that the Lord does answer prayers. He said he defended the proposition so vigorously that he set about to make sure from experience that he was right. The details of securing this expression will be more fully worked out in the chapter on Methods of the Recitation.

VI. Discovery of Pupils' Better Selves

One of the most fascinating problems in teaching is to come to know the real nature of our pupils—to get below surface appearances to the very boy himself. Most of the

work of solving this problem necessarily must be done out of class. Such intimate knowledge is the result of personal contact when no barriers of class recitation interfere. It involves time and effort, of course, but it is really the key to genuine teaching. It makes possible what we have named as factor number seven, which may be disposed of here for present purposes. We read of bygone days largely because in them we hope to find a solution to the problems of Jimmie Livingston today. How can we effect the solution if all that we know of Jimmie is that he is one of our fifteen scouts? We must see him in action, must associate with him as he encounters his problems, if we would help him solve them. Our discovery of our pupils' better selves, and intelligent application, go together hand in hand.

VII. Inspiration of Example as Well as Precept

When Emerson declared, "What you are thunders so loudly in my ears that I can't hear what you say," he sounded a mighty note to teachers. Hundreds of boys and girls have been stimulated to better lives by the desire "to be like teacher." "Come, follow me," is the great password to the calling of teacher. The teacher conducts a class on Sunday morning—he really teaches all during the week. When Elbert Hubbard added his new commandment, "Remember the week-days, to keep them holy," he must have had teachers in mind. A student in one of our Church schools was once heard to say, "My teacher teaches me more religion by the way he plays basketball than by the way he teaches theology." It was what Jesus did that made him Savior of the world. He was the greatest teacher because he was the greatest man.

Surely teaching is a complex art!

Questions and Suggestions

1. What is teaching?
2. Why is it essential that we get a clear conception of just what teaching is?
3. Discuss the importance of building the recitation upon a good foundation of facts.
4. Why are facts alone not a guarantee of a successful recitation?
5. What is the teacher's obligation in the matter of organizing knowledge?
6. Discuss the significance of teaching as an interpretation of truth.
7. Discuss the teacher's obligation to discover pupils' better selves.
8. What is the relative importance of expression and impression in teaching?

Third Sunday, October 21, 1928

Chapter III

Lessons—Their Function and Preparation

Having considered the responsibilities involved in teaching, together with its full meaning, we are now prepared to inquire, "How shall I go about the preparation of my lesson?"

It is clear, of course, that lessons are more or less arbitrary subdivisions of material which may be conveniently and consistently discussed at a single class meeting—they are but units of thought in an orderly sequence of the year's subject matter.

At the outset, let us distinguish clearly between lesson preparation and lesson presentation. Most of our experience is with the latter. We have seen teachers in action—we have watched them "perform" on the pedagogical stage. But we may not have seen them in their work behind the scenes. And yet adequate preparation is indispensable to successful presentation.

Just how may a teacher go about the preparation of a lesson? The present chapter will be devoted to a sort of bird's-eye view of the process as a whole, to be followed by a laboratory exercise in which class members will actually undertake to prepare a lesson. This exercise will then be followed by a series of lessons, each devoted to the elaboration of the respective steps involved in good lesson preparation.

May we repeat that frequently teachers are confused because they mistake directions governing *preparation* as applying to *presentation*. For instance, one teacher proceeded to drill a class of small children on the memorizing of the objective—an abstract general truth—unmindful of the fact that the objective was set down for the teacher's guidance—a focus for his preparation done behind the scenes.

Though in the preparation of a lesson we keep the objective clearly in mind, and though, when we stand before our class, we let it function in the background of our consciousness as an objective in our procedure, we ought not to hurl it at our class. As a generalized truth it can make but little appeal to young minds, and it ought to be self-evident, at the end of a successful recitation, to mature minds.

And so with the matter of organization. We skeletonize our thoughts behind the scenes, but the skeleton is rather an unsightly specimen to exhibit before a class. The outline should be inherent in the lesson as presented, but it ought not to protrude so that the means will be mistaken for an end. Subsequent chapters will illustrate both the selection of an aim and its elaboration through suitable organization.

The successful preparation of a lesson involves at least five major steps. It is understood, of course, that these steps follow the reading through of whatever material is to be taught. They are named here that the problem of preparation may be grasped as a whole. Later chapters will develop at length each step in its turn.

1. *The Objective.* A generalized statement, a kernel of truth about which all of the facts of the lesson are made to center. A lesson may be built up on a passage of scripture, on the experience of a person or a people, or on a vital question, etc. But in any case, though we are interested in the facts involved, we are interested not in the facts as an end in themselves, but rather because of the truth involved in the facts. In other words, we seek to sift out of the material offered in a lesson an essential truth which helps us in a solution of the problems of life. Attention to the objective is a guarantee against mere running over of matter of fact.

2. *Organization.* A teacher should outline his lesson so that pupils may easily follow him through the subject matter presented to the ultimate truth that lies beyond.

Outlining after a little thoughtful experience with it, becomes one of the simplest yet one of the most helpful devices which a teacher can use. Outlining is merely intellectual budgeting—staking out in advance the lesson landmarks which are to guide the discussion. Outlining enables the teacher to distinguish relative values, stressing important points and hurrying over less important ones. It makes it more easy also to eliminate irrelevant material. It is a guarantee that the lesson may be considered within the time limits and that the thoughts to be presented may be set down in orderly sequence. Outlining is to lesson preparation what sensible planning is to any other undertaking. Fancy starting on a journey with no thought as to destination, transportation facilities, major stops, points of interest along the way, etc. Common sense bids us all indulge in a checking over the situation before we set out.

3. *Illustration.* Illustrations are what make truth vivid. Successful teachers owe much of their success to their ability through story or incident to drive home to the experience of pupils those fundamental truths which in their general terms make but little appeal. One of the most helpful practices for teachers who would become effective is the habit of clipping and filing available illustrative material. There is a wealth of rich, concrete matter appearing regularly in our magazines and other publications. What is good today likely will be equally good a year or two years hence when we shall face the problem of teaching

again today's lesson. An alphabetic letter file may be had for a few cents in which can be filed away all sorts of helpful material. It pays to collect and save!

4. *Application.* Having selected his objection, the teacher knows the result he should like to have follow his lesson, in the lives of his pupils. He knows, too, their tendencies and their needs. In giving attention to application he is merely making a survey of the possible channel into which he can direct his pupils' activities. In considering application he asks, "Of what use will this material be in the experience of my pupils?" The test-application is the real test—both of the subject matter presented and of the effectiveness of the presentation.

5. *Questions.* Finally, lesson preparation is not complete unless the teacher has formulated a few thought provoking questions which go to the very heart of the lesson. The question is the great challenge to the seeker after truth. It is easy to ask questions, but to propound queries that stir pupils to an intellectual awakening is a real art. Surely no preparation can be fully complete unless it involves:

The selection of an objective.
The orderly organization of material.

The collecting of rich illustrations.
The pondering of facts to their application.

The formulating of at least a few thoroughly stimulating questions.

Can we not agree to these steps as fundamental in the proper preparation of all our lessons?

Questions and Suggestions

1. What are the advantages of having a definite procedure in the preparation of a lesson?

2. Point out the differences between lesson preparation and lesson presentation.

3. Discuss the significance of each of the steps in lesson preparation.

4. What objections have you heard to outlining? To what extent are they valid objections?

5. Discuss the importance of adopting a

system of filing away valuable material looked up in preparing lessons.

6. What are some of the best simple and inexpensive means of filing?

7. When is the best time to prepare a lesson? Why?

Fourth Sunday, October 28, 1928

Chapter IV

A Laboratory Exercise in Lesson Preparation

To bring home the meaning of Chapter III and as an aid in making subsequent chapters the more significant, let us turn to the actual preparation of a lesson. Let us assume that you are to prepare it for the consideration of the group of which you are a member. Bear in mind that your preparation will involve the following considerations:

An objective.
Organization.
Illustration.
Application.
Questions.

Re-read chapter III before you undertake this assignment.

Now let us take Luke, Chapter 21, for the purpose of our lesson analysis.

Does the Chapter constitute a unit as it stands for teaching or must we select out of it passages which do contribute to a central thought?

What do you suggest for that central thought—or objective?

How will you organize the ideas that bear upon the objective?

What illustrations will make the thoughts of the lesson of interest to readers of today?

Why should we consider such a chapter as of importance here and now?

Set down a half dozen questions which will bring out the major considerations of the lesson.

Of course, the free exchange of ideas is what will make this exercise of greatest value. Make a list of the difficulties which you encounter under this assignment.

A Prayer

By Daisy S. Broom

Oh, may I keep the windows
Of my soul, so clean and bright
That I shall in my Heavenly
Father's love and care, delight.

GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Vice Chairman; George M. Cannon, Charles H. Hart

First Sunday, November 4, 1928

Lesson 39. Divine Authority: History of the Priesthood—35

Text. The Minor Prophets—Nahum, Zephaniah, Habakkuk, Obadiah.

Objective: To show the authority vested in these Prophets as made manifest through their predictions and the fulfilment thereof against the nations who, because of their iniquities, brought upon them the wrath of the Almighty. Also to teach through the study of these predictions the fact that the Lord keeps a watchcare over the nations and controls their destinies, although they turn from Him and rebel against His power. When the cup of their iniquity is full they are removed from the face of the earth, which fact is to all peoples living today a warning and a lesson by which they may escape from such destructions through humility, faith and righteous living, and thus profit by the examples of the nations which have gone before.

The burden of the writings of Nahum is a prophecy against the great and proud city of Nineveh, and is the sequel to the prophecy of Jonah. At the warning of Jonah, the proud city repented, later the Lord spoke to Nineveh again and pronounced in no uncertain terms her overthrow. "Behold, I am against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?" Speaking of the fall of Nineveh, Bishop Newton has said:

"What probability was there that the capital city of a great kingdom, a city which was sixty miles in compass, a city which contained so many thousand inhabitants, a city which had walls a hundred feet high, and so thick that three chariots could go abreast upon them, and which had one thousand five hundred towers, of two hundred feet in height; what probability was there that such a city should ever be totally destroyed? and yet so totally was it destroyed that the place is hardly known where it was situated.

What we may suppose helped to complete its ruins and devastation, was Nebuchadnezzar's enlarging and beautifying Babylon, soon after Nineveh was taken. From that time no mention is made of Nineveh by any of the sacred writers; and the most ancient of the heathen authors, who have occasion to say anything about it, speak of it as a city that was once great and flourishing, but now destroyed and desolate. Great as it was formerly so little of it is remaining, that authors are not agreed even about its situation."

What would we think today if some prophet should predict the utter destruction of London or New York, as these prophets predicted the overthrow of Nineveh? Yet the destruction of one of these modern cities would be no more marvelous.

Zephaniah also predicted the overthrow of Assyria, but he also sharply reproved Judah. One of his remarkable predictions is yet future and has to do with the overthrow of all nations; "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Compare with the revelation on war, Doc. and Cov. section 87.

That these things are to take place in the last days is evident, and when they are accomplished the Lord will give to the people of the earth who remain a pure language (Zeph. 3:9) that they call upon his name and serve him with one consent.

There are many wonderful predictions made by these prophets and a careful study will bring to light much that has a bearing even on our own times and the future when the Kingdom of God shall be established in power and dominion over all the earth.

The predictions of Habakkuk and other prophets against Babylon and other nations are just as remarkable as the predictions against Nineveh. Babylon, at one time, the great kingdom of gold, with power extending over much of the known world, has also disappeared. For further study of these prophecies see the *Voice of Warning* by Parley P. Pratt, on "Prophecy Fulfilled."

Second Sunday, November 11, 1928

Lesson 40. Divine Authority: History of the Priesthood—36.

Text: The Minor Prophets—Haggai, Zechariah and Malachi.

Objective: The same as that in lessons 38 and 39.

Suggestions on Preparation and Presentation: In preparing this lesson if the teacher will make a careful study of the salient points as they are shown forth in the lesson and as they may be enlarged upon by references to the Doctrine and Covenants and writings of the elders of the Church, (See *Voice of Warning*) many points that are obscure and misunderstood quite generally throughout the world will be made clear. The message of Haggai, the first of the prophets after the exile, is to the Governor of Judah reproving the people for their delay in building the house of the Lord and promising blessings if the work is undertaken in real earnest. Haggai also predicts the overthrow of nations and kingdoms and the shaking of the heavens and the earth.

There is much in the writings of Zechariah and Malachi of special interest to the Latter-day Saints, for no other people seem to understand the predictions and instructions of these prophets. In fact, there is nothing in the Scriptures of greater interest or which concerns the people both in the church and out of it today more than that which is uttered by these two prophets. A great deal that Zechariah has written is misapplied from lack of understanding. This correct understanding comes to us through modern revelation. Most of the utterances of Zechariah pertain to the second coming of Christ and the preparation for His coming. Yet many who have considered them have applied them erroneously to His first coming. A study of section 45 of the Doctrine and Covenants should be undertaken while studying this prophecy. (See references in the lesson.) One thing that makes the predictions of Zechariah of importance to us now is the awakening of the land of Palestine in preparation for the building of Jerusalem, the Temple, and the coming of Christ. The teacher should obtain some information regarding the present activity in Palestine which is in fulfilment of the promises of the Lord through His prophets. For instance, it is well to know that for nearly two thousand years a curse has been on the land of Canaan because of the rejection of Christ by the Jews. The nation which formerly inhabited it, "A nation scattered and peeled," and "terrible from their beginning" is being covered with

forest and verdure and the hand of the Lord is over the land—the curse has been removed. It is interesting to note that between 1920 and 1925, over 3,000,000 trees and over 1,000,000 vines were planted in Palestine upon the mountains and in the plains, where previously, because of the curse, there was only barren wastes; that there have been established flour mills, factories, canals for irrigation, and many industries as well as schools and hospitals; that funds to the amount of many millions raised principally by the remnant of this ancient people, have been gathered for the purpose of rehabilitating the Holy Land; that in the year 1926 the Jews were returning at the rate of from three thousand to four thousand each month—and all of this in fulfilment of the promises of the Lord through His Israelitish prophets, among which Zechariah is most prominent.

Some of the writings of Malachi are very familiar to the Latter-day Saints, especially so the promise concerning Elijah. This prophet also predicted many wonderful things concerning the second coming of Christ and the millennial reign, regarding which much has been written in Latter-day Saint literature. For a consideration of these utterances attention is called to *The Articles of Faith*, by Elder James E. Talmage, *Lessons in Genealogy*, published by the Genealogical Society, the *History of The Church*, vol. I, and many of the revelations in the Doctrine and Covenants.

Third Sunday, November 18, 1928

Lesson 41. Divine Authority: History of the Priesthood—37

Text: From Malachi to the birth of Christ.

Objective: To show the decline of spiritual power and authority among the Jews following the days of Malachi and until the coming of Christ, and pointing out some of the trials and sufferings of the Jews during that time because of their rejection of the prophets; also the division of the people into various sects and parties similar to the divisions of the Christian world as we find it today. The conditions prevailing shortly before and at the time of the coming of Christ are in many ways comparable to conditions in the world among the professed followers of Christ in this day, just preceding his second coming.

Suggestions on Preparation and Presentation: In some Bible encyclopedia or Bible helps may be found some historical information regarding the various Jewish sects, such as the Pharisees, the Sadducees, and others, with some explanation of the

doctrines held by each. It would be well for the teacher to study these and be able to state them briefly to the class, keeping in mind that it was during this period covered in this lesson that these parties came into prominence and the differences in the doctrines taught were developed. It is impossible in the limited space of this lesson to give in detail these items, however the matter is presented in a general way so that a fair idea may be gathered of the historical setting of this period. The story of the struggle of the Jews for independence under the Maccabees can be learned (beyond what is given in this lesson) from Josephus and the books of Maccabees in the Apocrypha. This is a very interesting period in Jewish history.

Fourth Sunday, November 25, 1928

**Lesson 42. Divine Authority:
History of the Priesthood—38**

Text: The authority of Jesus Christ.

Objective: Pointing out the authority vested in our Lord both before his advent and during his ministry on the earth, when he came to atone for the sins of the world, as that authority is shown forth in the Bible and in modern revelations. Also to give an explanation of the difference between the mission of Elias, Elijah and Messiah, as taught by the Prophet Joseph Smith. Also explaining the meaning of the statement that Jesus Christ is the Father as well as the Son, because of his work in behalf of the children of men.

Suggestions on Preparation and Presentation: A study of the Book of Moses, chapters 1-4, will be very helpful in the consideration of this lesson. The teacher should endeavor to bring out the fact that Jesus Christ as the only begotten Son of the Father was vested with authority before the world was formed, and, as stated by John (John 1:1-5) and Moses (Moses 1:31-33), he created worlds and accomplished the work of the Father. Yet all this was performed before he obtained his body of flesh and bones, which was received when he was born of Mary in Bethlehem. Jesus had no body of flesh until he was born into the world, over nineteen hundred years ago, but accomplished his work in his spirit body as he revealed himself to the brother of Jared. There are some who believe that he had a body of flesh before the time of his advent into the world, but the Prophet Joseph Smith says this is a doctrine of the devil. Having been chosen from the beginning to perform his mission as the Savior of men, he was called the Lamb slain from the foundation of the world and received authority from his Father to accomplish all things both in the pre-existence as well as since his advent in the flesh. As the only begotten Son of God, holding all power in heaven and in earth, he has power and authority, under his Father over all things. He is the Mediator between the Father and man, and pleads for man before the throne of the Father. All things were made by him, and he is the Great High Priest, vested with absolute Divine Authority. (Doc. and Cov. 93:1-10.)



**PRIMARY DEPARTMENT
FOURTH WARD SUNDAY SCHOOL, OGDEN STAKE**



These pupils were in attendance every Sunday during June, July and August, 1928.

MISSIONARY DEPARTMENT

General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Jesse R. S. Budge

LESSONS FOR NOVEMBER

First Sunday, November 4, 1928

Open Sunday, to be used to consider lessons missed on account of Stake Conference.

Second Sunday, November 11, 1928

Lesson 39

Lesson: The Sacrament of the Lord's Supper.

Text: Sunday School Lessons No. 39.

Objectives: To show that partaking of the Sacrament is a privilege which, when properly exercised, entitles the individual to have the continued companionship and guidance of the Holy Spirit for his assistance in righteous living.

Suggestions: Have the class members, by previous assignment, relate instances in daily affairs in which repetition of certain acts is necessary in order to maintain a desired status. The teacher also should be able to give additional instances where daily or periodical repetition of acts are regarded as essential to maintain a proper mental or spiritual attitude or discipline.

Establish clearly: That to have God constantly with us we must constantly renew our pledge of devotion to Him. That the Sacrament is essentially an act of recognition of our great debt to Christ for our redemption from death.

Each class member should learn the blessing on the bread and on the water. If possible they should be given opportunity to officiate in the ward.

Questions for Teachers

What is likely to be the result if we neglect frequent recognition of our covenants to God?

If we become indifferent to Him, what may we expect? Who suffers?

Third Sunday, November 18, 1928

Lesson 40. Church Organization and Government—The Priesthood

Text: Sunday School Lessons No. 40.

Objective: To show that the Priesthood is the governing authority in the Church.

Supplementary References: Doc. and Cov. Section 107; 22:1-2; 18; 90:6-9. 41:9-10.

Suggestions on Preparation and Presentation: It is of the first importance

that every member of the Church have a thorough understanding of the governing authority in the Church. This involves instruction in the law of the Church. The source book of information is the Doctrine and Covenants. The requisite information can be acquired only by a careful study of the law as laid down in the book referred to. The teacher should take great pains, therefore, to have the book of the law studied and mastered in its detail. Careful assignment should be made of the points of study and a thorough going class discussion should follow.

Questions for Teachers

1. What are the two grand divisions of the priesthood?

2. What are their distinguishing characteristics?

3. What are the offices in each division?

Fourth Sunday, November 25, 1928

Lesson 41. Church Organization and Government—Offices and Powers in the Priesthood

Text: Sunday School Lessons, 41.

Objective: To show the powers and duties of the various offices in the Priesthood.

Supplementary References: Doc. and Cov. Section 107:7-98; 20:38-84; 109:59; 82:13; 84.

Suggestions on Preparation and Presentation: Every missionary, particularly, as well as every member of the Church, should know the duties and powers appertaining to the various offices in the priesthood. Here again there is only one way of acquiring the necessary knowledge, namely, resort to, and mastery of the law as laid down in the book of the law of the Church. These details should be carefully studied by each class member, and understanding should be assured by thorough ventilation in class discussion.

Questions for Teachers

1. Name the various offices in the Melchizedek Priesthood.

2. What are the powers and duties peculiar to each?

3. Name the different offices in the Aaronic Priesthood and define their respective duties and powers.

OLD TESTAMENT DEPARTMENT

General Board Committee: *Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin*

LESSONS FOR NOVEMBER

First Sunday, November 4, 1928

Lesson 38. The Lost Tribes and Oral Review

Objective: Progress is possible by conforming to the Divine Will.

Suggestions on Preparation and Presentation: Please note that this lesson has two parts. The first is a brief consideration of the fate of the northern kingdom, Israel, especially of the causes of that fate and the purpose of it.

Israel had wilfully spurned Jehovah's aid and set out with head-strong determination to make her own way into a position of greatness among the nations by her own methods, in satisfaction of human pride.

Jehovah was long suffering and merciful, but when Israel would not repent of her wickedness and wilfulness, he permitted the natural course of events to swallow her up in oblivion and caused her to be lost to the knowledge of men.

Presumably Israel is being purged and her dross being consumed (by methods concealed from man and known only to the Lord) preparatory to the return of the purified "remnant" of which Isaiah prophesied.

The futility of speculation about the present whereabouts, condition and the time of return of the "Lost Tribes" should be so clear as to convince the teacher and the class that time cannot be spent profitably in consideration of these phases.

Time can be most profitably spent in the second part of the lesson finding and discussing the Old Testament and other evidences which tend to establish faith in the fulfilment of the prophecies respecting the gathering of Israel and the restoration of the Ten Tribes. This search for evidence constitutes a review of the past study of the course for the purpose of assembling as many reasons as possible for the belief that the promise given to Abraham is yet to be completely fulfilled, in spite of the contributions of Israel to the religious thought of the world, which it should be noted were made chiefly by the prophets and not by the people.

In a greater sense than ever conceived by ancient Israel, she is to bless the world by preparing it for His second coming.

Did the prophets' visions of Israel's spiritual greatness ever even approach fulfillment in Old Testament times?

Dr. Talmage's "Articles of Faith," chapters 17 and 18 will give the teacher a good command of the facts and doctrine.

Use the chart in the pupils' "Lesson" and fill out the details necessary to fix vivid mileposts in the history.

Observe constantly the objective and bring it into the lesson indirectly by illustration and application.

Second Sunday, November 11, 1928

Lesson 39. The Kingdom of Judah

Objective: Righteousness preserves men and nations.

See References in June *Juvenile Instructor*.

The treatment in the pupil's "Lesson," it will be seen, supports the objective. Other illustrations of this truth should be assembled from secular history, both ancient and modern. The Book of Mormon is filled with examples.

As applied to man the truth can be copiously illustrated. Heroes of all time have by their lives proclaimed it.

"My strength is as the strength of ten,
Because my heart is pure,"
was exemplified in the career of David as it has been and is in the lives of every man either affirmatively or negatively.

As the facts of this lesson are developed the inquiry as to the periods of strength and weakness of the Kingdom, and the reasons therefor can be constantly projected without ever directly asserting the objective but nevertheless, each time emphasizing its soundness.

For the purpose of giving the class something to tie the new facts of this lesson to, it is suggested that a chart be made upon which can be shown with which kings of Israel and the kings of Judah were contemporaries.

The relationship of the events of this lesson to the Book of Mormon should be made clear.

Third Sunday, November 18, 1928

Lesson 40. Isaiah and Jeremiah

Objective: God so loved mankind that He sent His prophets to teach them.

The majesty of the prophets and the profoundness of their wisdom always makes possible an interesting lesson, full of dramatic situations.

In a lesson on the prophets Isaiah and Jeremiah, the teacher has material worthy of his very best effort.

Isaiah as statesman and poet is lost in his majesty and power as a prophet. He cannot be adequately understood without knowledge of his outstanding prophecies. This knowledge the teacher alone can give.

The pupil's "Lesson" offers an approach and a general beginning, but the teacher must provide the detail.

Isaiah prophesied of the captivity, the return and also of the restored Zion and the coming of the Messiah, the Prince of Peace.

Acquaint your pupils with typical prophecies in these groups by assigning to each pupil the study of one or more. The 53rd chapter of Isaiah should be considered in class.

The heroism of *Jeremiah* should make a strong impression upon your class. His courage and persistence in proclaiming his unpopular message amidst the rapidly moving events leading up to the captivity and destruction of Jerusalem are sublime.

He is Jehovah's representative on the sinking ship, symbolizing in a vital way Jehovah's faithfulness to and solicitude for His wilful children to the very end. Have the words of the song "How Firm A Foundation" read in class and then have it sung by the class.

Jeremiah's place among the great prophets is secure by reason of his diligence and courage and his loyalty to his call when the fears and remorse of the people were fed by the growing thunder of invasion and destruction.

His faith in the return of the exiles should be noted.

These characters offer excellent opportunity to develop admiration for the prophets of God, both ancient and modern, and

to impress upon each pupil the thought that their presence and ministry among men is a divinely bestowed blessing, meriting love, gratitude and obedience in response.

Fourth Sunday, November 25, 1928

Lesson 41. The Jews in Captivity

Objective: Suffering develops virtue and character.

References: Books of Daniel, Esther and Ezekiel.

The masses of Jews look upon their captivity as bitter punishment for folly. To the prophets the suffering incident to the captivity was not a means of punishment so much as it was a means of purification. In modern thought, we would say that human nature is such that it is improved most surely and readily through learning from bitter experience in the University of Hard Knocks. And when men will not improve in any other way, they will improve under stress of struggle, conflict and adversity.

The effect of hardship in developing the sturdy pioneers and establishing the Church firmly is in point.

As applied to individuals, the law of effort, struggle and adversity has countless illustrations, notably Abraham Lincoln. The Teacher should search other examples to show how hardship and suffering develop men of worth and character.

The strongest trees are those which bathe the gale on the mountain tops.

To Judah the captivity proved a blessing in disguise, another evidence of Jehovah's favor. When His chosen people today are in danger of forgetting Him, because of prosperity, He will win us again with adversity.

Thoughts

Do you know that your thoughts rule your life,
Be they pure or impure in the strife?
As you think, so you are,
And you make or you mar
Your success in the world
By your thoughts.

Are you kind in your thoughts toward all?
Then but kindness to you must befall.
As you sow so you reap,
In a measure so deep,
Either pleasure or pain,
By your thoughts.

Are your thoughts just and true every hour?
Then your life will attest with great power.
If its love fills your heart,
Then all hate must depart;
You will find all success
In good thoughts.

—Emily Tupper-Bendit in "Girlhood Days"

NEW TESTAMENT DEPARTMENT

General Board Committee: *Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman*

LESSONS FOR NOVEMBER

First Sunday, November 4, 1928

Open Sunday, to be used to consider lessons missed on account of stake conference.

Second Sunday, November 11, 1928

Lesson 39.

Text: "The Teachings of Christ Applied," Lesson 39.

Objective: To lead the class members to recognize the justice of God and to see how it is possible for them to turn this justice to good account in their own lives.

Supplementary Materials: Bennion, Milton: Moral Teachings of the New Testament, Chap. XXVII; Citizenship, Chap. XIX. Kent, C. F.: The Life and Teachings of Jesus, pages 202-216; The Work and Teachings of the Apostles, pages 277-287.

Suggestions on Preparation and Presentation

The thing to be emphasized, elaborated, and illustrated in this lesson is the principle that "whatsoever a man soweth, shall he also reap." The term man here, of course, includes woman and boys and girls. Appeal should be made to the imagination to foresee consequences to self and to others of various types of conduct, and to utilize vivid pictures of these possible consequences to induce choice of right conduct and avoidance of wrong. In this connection regard for the welfare of others should be on a par with regard for one's own welfare. This is essential to the moral life.

These principles can best be made clear and impressive by abundant concrete illustrations from the observations of both the teacher and the class members. In making the assignment the teacher should ask class members to bring illustrations from their own experiences and from biography and literature, including the Bible and other scripture.

Third Sunday, November 18, 1928

Lesson 40. The State as an Agent of Justice

Text: "The Teachings of Christ Applied," lesson 40.

Objective: To show that administration of justice is the true function of the state, and that each individual is under moral and religious obligation to be loyal to the state.

Supplementary Materials: Bennion, Milton: Moral Teachings of the New Testament, Chap. XXVII; Citizenship, Chapters VI, VII, XVIII, XXVII-XXXV. Kent, C. F.: The Life and Teachings of Jesus, pages 188-202; The Work and Teachings of the Apostles, pages 190-200.

Suggestions on Preparation and Presentation: Few subjects are at this time in greater need of thoughtful consideration than that of loyalty to the state, and, in this connection, the moral significance of the state as an institution. Separation of church and state does not mean that the church should not be an active, loyal supporter of the state; and the state a protector of the church. The reverse is true. Likewise separation of religion and politics does not mean that a citizen is not religiously obligated to serve the state and to uphold standards of righteousness in the state. Again the reverse is true.

"Righteousness exalteth a nation; but sin is a reproach to any people" (Proverbs 14, 34). This is true of every state, as can well be illustrated by examples from history. Have class members give such illustrations, and lead them to feel their own personal and social responsibilities for the good or bad behavior of their own government in all of its branches.

Have them list the benefits, direct and indirect, they individually have received from the state or any of its subdivisions.

Fourth Sunday, November 25, 1928

Lesson 41. The Doctrine of Non-Resistance

Text: "The Teachings of Christ Applied," Lesson 41.

Objective: To lead students to appreciate the moral value of returning good for evil and to cultivate a disposition to practice it.

Supplementary Reading: Bennion, Milton: Moral Teachings of the New Testament, Chap. XXVII. Kent, C. F.: The Life and Teachings of Jesus, pages 278-297.

Suggestions on Preparation and Presentation: It may be very difficult to convince some young people of the merits of return-

ing good for evil. Do not try to force it upon them, but rather lead them to convince themselves that it is right in theory, at least. This may generally be accomplished by having them think through carefully the problems of the lesson. If they agree that people should strive to practice it, and that good will come in proportion to the extent of its practice.

Here again illustrations should be drawn from personal experiences and from biography and literature. On the negative side, consider the effect of dueling, of Kentucky feuds, and of family and neighborhood quarrels; on the positive side, consider the influence on mankind of the example of Jesus, and of others who have in large measure exemplified His teachings.



BOOK OF MORMON DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton

LESSONS FOR NOVEMBER

First Sunday, November 4, 1928

Lesson 43. The Savior Among the Nephites.

Objective: To teach that the resurrection of the Savior is a proved fact.

To Teachers: When you place these lessons in the hands of your boys and girls, ask them to turn to Chapter 18. Ask one of them to read that part referring to the marvelous opening of the heavens in the presence of the multitude. Let that inspire them to read the entire lesson during the week.

On the day of the lesson it is hoped to impress the class with the reality of the resurrection. Try to picture the coming of the Savior to the Nephites; the surprise; the consternation, the amazement, and then the supreme joy on the part of the Nephites.

Let the class explain about His visits to the first sheep, the Jews; the second sheep, the Nephites; the third sheep, the lost tribes.

Keep before the class the experiences of the Nephites during the Savior's visit. These include:

1. His explanation of the Gospel.
2. Miraculous healings.
3. Blessing the little children.
4. Administering the Sacrament.
5. Selecting His Twelve Apostles.
6. The baptisms.
7. Giving power to the Apostles.

There is probably no recital in all sacred writ that is more likely to establish faith in the divinity of the Savior's mission, than the text of today.

Why was the Savior able to do such marvelous things upon that occasion? Why could He not do them among the Jews? Is the Lord desirous to do equally

wonderful things for us today? How can that be brought about? What must we do to have the power of the Lord manifest among us?

Let the class enumerate some of the things Latter-day Saint boys and girls must do if they are to experience the power of the Lord. Name some things that have happened in our Church to support us in our faith and belief that the Lord is directing the Church.

Ask class members to read the paragraph or paragraphs from today's lesson that have impressed them the most. Give sufficient time for next Sunday's assignment.

Second Sunday, November 11, 1928

Lesson 44. The Savior Among the Nephites.

Text: III Nephi, Chapters 20-28.

Objective: To teach that the Lord expects His people to keep written records.

To Teachers: You may not agree that the objective suggested is the most important for today's lesson. While it is true that the text offers a number of excellent texts, it is seldom that any of our lessons deal with the records of the Church. That is why this was selected.

The Nephites had no contact with other people. They were dependent upon their own records for their authority on religious questions. That is why the Savior wished them to write what certain prophets had said concerning the work in which the Nephites were interested. No one beside the Savior could have given them that information, and He commanded them that they should write it as He dictated it.

See that the class gets this picture. Why is it necessary that the people of

the Lord shall have written records? What dangers come with mere oral statements? What was Joseph Smith required to do with the commandments and prophecies given to him? Let the class see a copy of the Doctrine and Covenants.

What books have come down to us because the people of the Lord kept records?

See if the class understands what histories are recorded in each of our standard works. Coming back to the lesson, explain the nature of the prophecies concerning the future of the Nephites, and how, to date, they have been fulfilled.

Explain the great work now going on in Jerusalem, and how the work of restoration is going on in the Holy Land, for a great purpose, unknown to the world, but known to us. What is it?

Point out how our missionaries are helping in the work of spreading the Gospel before the great and terrible day spoken of in today's text.

As a conclusion, let the class tell about the three Nephites and the work they are performing. Have we any reason to believe that they are laboring among us?

Why is it necessary that we keep records of all our meetings? Of all our temple work? Should boys and girls be encouraged to keep diaries? Why? Let the final thought be on record keeping.

Third Sunday, November 18, 1928

Lesson 45. Approaching Destruction of the Nephites.

Text: Fourth Nephi.

Objective: To teach that people perish when the Spirit of the Lord is withdrawn from them.

To Teachers: Here is a people recently visited by the Savior Himself. They set out to keep His commandments. Then what? After the first part of the text has been read, let the class picture the gradual transformation of the people from a humble, industrious, kind race to one of wickedness, godlessness and slothfulness.

Why this change? What effect does wealth have upon some people? When are people most humble, in poverty or wealth? But how can wealthy people remain humble, obedient to the Lord, full of His Spirit? What warning comes to us in the history of the Nephites?

Teachers have here an opportunity to paint a graphic picture to show how wickedness creeps over a people until they are completely subdued.

Let the class tell some of the hardships of the Latter-day Saints in the East as well as in early Utah. Did that affect their faith?

Brigham Young said that he feared the effect of prosperity upon this Church.

How can we maintain our faith even in prosperity? Why must boys and girls assist in keeping the spirit of humility alive in the Church?

If this Church keeps strong and active what must we do?

The Lord has promised that this Church shall not be thrown down. How can we make this promise come true?

This whole story is a sad one, showing, as it does, the weakness of human nature, and how quickly we forget the Lord.

The final thought to be left with the class is the great mission of the boys and girls in keeping clean, upright, active in the Church, so that the Church may grow in strength and beauty until the coming of the Savior. Surely we must not fail as did the Nephites.

Fourth Sunday, November 25, 1928

Lesson 46. The Last Days of the Nephites.

Text: Book of Mormon, Chapters 4-8.

Objective: To teach that a wicked people will finally be destroyed.

To Teachers: After your class has read today's lesson, try to get from that what lesson is taught. Why did the Nephites become so reckless? Why did they disregard everything that they once had held sacred? What effect does it have upon the individual when he loses the Holy Spirit? What about a whole people that loses that Spirit? How can the Holy Spirit be retained? How can we today keep that Spirit alive in our Church? How can the Sunday School help? How can each boy and girl assist? What reward will come to us? Why do we want to keep the Church going? What has the Lord promised respecting His coming? What kind of people does He hope to find us?

Let the story be told about the plates, about their transfer to Moroni. Let the class tell what Mormon and Moroni said about the bringing forth of these records. Has that event taken place? If so, when and how?

What great promise has been made to those who read this record with a sincere heart? What about those who read the Book of Mormon with a critical eye?

As a conclusion, point out how the Lord has provided for the return of truth and light to the Lamanites and to the Jews. Explain the big mission of the Book of Mormon.

This should encourage and inspire every boy and every girl in your class to read this holy, valuable book.

CHURCH HISTORY DEPARTMENT

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman; Josiah Burrows

LESSONS FOR NOVEMBER

First Sunday, November 4, 1928

Lesson 43. Dr. Karl G. Maeser,
the Pioneer Educator

Text: Leaflet, No. 43.

Objective: To show that even in the very early days, far away among the Rockies, the Lord, desiring his people to qualify, thereby becoming leaders among men, sent to them a great educator who was qualified to establish the great Church School System. To show also that a teacher possessing the Spirit of God, kindles a living fire in the human soul.

Supplementary References: Biographical Encyclopedia, Jensen; History of Utah, Whitney, Vol. 4, pp. 327-329; Juvenile, 1901; Poem "The Teacher's Work is Done," Annie Pike, S. S. Song Book.

Suggestions on Preparation and Presentation: The original purpose and the present purpose of the Church Schools remains the same; that of qualifying people for this life and the life to come. Read the following references from the Doc. and Cov. Sec. 19:23; 88:118,119; 88:123; 90:15; 136: 32, 33; 6:7; 109:7.

Questions for Teachers

1. In a few sentences, show the value of Church School and Seminary training.

2. Have you in mind a splendid teacher? What is there you like about him?

Second Sunday, November 11, 1928

Lesson 44. Jedediah M. Grant, the First Mayor of Salt Lake City

Text: Leaflet No. 44.

Objective: To show that when the Spirit of the Lord bore testimony to Jedediah M. Grant, he immediately dedicated all that he possessed to the forwarding of God's Restored Kingdom. To show, too, that although he was taken away in the prime of life, forty years of age, his son was raised up to become the President of the Church.

Supplementary References: History of Utah, Vol. 4, Whitney, pp. 94-98; also Vol. 1—see index; Prophets and Patriarchs, Cowley; Biographical Encyclopedia. Read "Robbed by the Wolves," Carter F. Grant, Relief Society Journal, July, 1928; Contributor, Vol. 4; Millennial Star, Vol. 19,

p. 185, Vol. 42, p. 755; Faith Promoting Series, Book 2, pp. 43-52.

Suggestions on Preparation and Presentation: Show the crowd, the numbers, etc., in the second big company, following Brigham Young and his scouts. ("Robbed by the Wolves" gives numbers, travel, storms, etc.) Show that Jedediah M. Grant respected authority, for he was ready to come with the first company, but President Young called him to go back to Nauvoo and on east, telling him to come to the mountains in a later company. His implicit obedience won for him later the counselorship to President Young, Mayor of Salt Lake City, etc. Show that Brother Grant's death was due to overwork during the "Reformation." Read his vision given a few hours before he passed away. (Biographical Encyclopedia, Vol. 1, p. 61.)

Questions for Teachers

1. If Brigham Young knew that he was coming into Mexican territory, why did he instruct Jedediah M. Grant to purchase material for the "Mammoth Flag?"

2. Why were there so many women and children in the second company and so few in the first?

Third Sunday, November 18, 1928

Lesson 45. Daniel H. Wells Champions the Cause of Truth

Text: Leaflet No. 45.

Objective: To show that Daniel H. Wells possessed a high standard of Americanism in order to stand by the persecuted Saints while he himself was a non-Mormon. Also that through his fidelity, the Lord touched his heart with the spirit of conversion and prepared him to become Brigham Young's counselor.

Supplementary References: See index, Essentials of Church History, Smith; Biographical Encyclopedia, Jensen; History of Utah, Vol. 1, Whitney; Prophets and Patriarchs, Cowley.

Suggestions on Preparation and Presentation: Show the value to the members of the Church at Nauvoo in having the justice a non-member of the Church. You remember that Joseph was tried before Squire Daniel H. Wells and set free a few days before Joseph set out for the West by crossing the Mississippi. General Wells was in charge of the "Utah War." Show his part; also his fighting the Indians,

Questions for Teachers

1. Where was the "Utah War" fought?
2. What do we mean by the "Move South?"

Fourth Sunday, November 25, 1928

Lesson 46. Some Things One Must Know to Become a Leader

Text: Leaflet No. 46.

Objective: To teach that knowledge is power, leading either toward salvation or condemnation. Also that a leader in righteousness becomes such through a knowledge of the things of God and then being touched by the inspiration of heaven. In this lesson we should show plainly and positively that "God's Kingdom" has, indeed, been extended to this earth—restored, if you like that better; that this is the kingdom we shall be in when we pass through the change called death.

Supplementary References: Here is a splendid chance for presenting illustrative material bearing upon this subject from the lives we have studied. Read pp. 92-97.

"Joseph Smith's Teachings," Edwin F. Parry; Church History, Vol. 5, p. 256; Vol. 4, p. 588.

Suggestions on Preparation and Presentation: Show the child the value of knowing that he has entered "God's Kingdom." If Joseph Smith, Brigham Young, Willard Richards, and others entered the Lord's Kingdom when they were baptized, then all who are baptized into the "Church of Jesus Christ of Latter-day Saints" enter that Kingdom. Right here, this topic, is the very force of "Mormonism!" Having a knowledge that God has restored his Kingdom, is the thing that makes our Church and its people different to all other sects upon the earth. This testimony was the thing for which Joseph gave his life. Are we getting it over to our students?

Questions for Teachers

1. Explain John the Baptist's words: "The Kingdom of God is at hand."
2. Discuss "The way of the transgressor is hard." Let it be two-fold, here and hereafter.



Orient and Occident (OROC) Photo.

"THE VENICE OF THE EAST"

Because of its many canals, Bangkok, Siam, has been called "The Venice of the East." Rice boats from up country are floated to the mills of Bangkok and—empty or full—are poled along Bangkok's shallow canals.

PRIMARY DEPARTMENT

General Board Committee: Charles B. Felt, Chairman; Frank K. Seegmiller, Vice Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

WORK FOR NOVEMBER, 1928

PREVIEW QUESTIONS

1. Quote the Article of Faith referring to loyalty.
2. What proof have we that the Church has lived up to its belief even when it was being most severely persecuted and unjustly accused of being disloyal?
3. Of what great benefit is the "Mormon Battalion Monument" to each of us and also the Church?
4. What were President Young's instructions and his promise to these men who were answering the call of their government? What does this tell us of the ideals of those persecuted people?
5. What similarity is there between the incident of the sea-gulls in these latter days with the story of the children of Israel in olden times?
6. What lesson do we learn from the life of President John Taylor?

First Sunday, November 4, 1928

Lesson 17. The Mormon Battalion

Text: "Bible and Church History Stories," page 79.

Additional References: "Essentials in Church History," pp. 408-412; 422-432. "One Hundred Years of Mormonism" (Evans), pp. 430-438.

Speaking of this journey, Col. Cooke said: "History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness where nothing but savages or wild beasts are found, or deserts, where, for want of water, there is no living creature. There, with almost hopeless labor we have dug wells, which the future traveler will enjoy. Without a guide who had traveled them, we have ventured into trackless table-lands where water was not found for several marches. With crowbar and pick and ax in hand, we have worked our way over mountains, which seemed to defy aught save the wild goat, and hewed passages through a chasm of living rock more narrow than our wagons." General Kearney, when he heard the details of the march, said with great earnestness: "Bonanarte crossed the Alps, but these men have crossed a continent." (One Hundred Years of Mormonism," pp. 436.)

Second Sunday, November 11, 1928

Lesson 18. Crossing the Plains

Text: "Bible and Church History Stories," page 83.

Additional Reference: "The Restoration" (Widtsoe), page 130-135.

Third Sunday, November 18, 1928

Lesson 19. The Crickets and the Gulls

Text: "Bible and Church History Stories," page 87.

Fourth Sunday, November 25, 1928

Lesson 20. John Taylor

Text: "Bible and Church History Stories," page 92.

"It was during the administration of President Taylor that the crusade occurred. He was one of the Lions of the Lord, bold and courageous, sincere and earnest, cultured, scholarly, a man of fervid eloquence, with the pen as with the tongue a perfect gentleman." (One Hundred Years of Mormonism" (Evans), p. 515.)

Of Interest to Teachers

"The successful teacher ever views his calling as an opportunity—not as an obligation. To associate with young people is a rare privilege; to teach them is an inspiration; to lead them into the glorious truths of the Gospel of Jesus Christ is heavenly joy itself." (Bennion.)

Under the question "Why do I teach?" Elder Adam S. Bennion says: "To appreciate fully the real purpose behind teaching is the first great guarantee of success. For teaching is "no mere job"—it is a sacred calling—a trust of the Lord Himself under the divine injunction, "Feed my sheep" (John 21:15). For the teacher who has caught a glimpse of his real responsibility there is no indifference, no eleventh hour preparation, no feeling of unconcern about the welfare of his pupils between lessons—for him there is constant inspiration in the thought, "To me is given the privilege of being the cupbearer between the Master and His children who would drink at His fountain of truth."

"Why do I teach? To help someone else

realize his divinity—to assist him to become all that he might become—to make of him what he might not be but for my teaching."

"To the teacher is given the privilege of pointing to the higher life. He is the gardener in the garden of life. His task is to plant and to cultivate the flowers of noble thoughts and deeds rather than to let the human soul grow up to weeds. This purpose becomes all the more significant when we realize that the effects of our teaching are not only to modify a life here of three-score and ten—they are impressions attendant throughout eternity. As the poet Goethe has said, 'Life is the childhood of our immortality.'

"A second answer to this query lies in our obligation to pass on the wonderful heritage which we here received from our pioneer forefathers. The story of their devotion, sacrifice and achievement is unique in the history of the world."

"It is to the teacher, both of the fireside and the classroom, that we must look for the perpetuation of the spirit of '47. The ideals and achievements of the pioneers are such an inspiration, such a challenge to the youth of the Church today—that teacher ought to glory in the opportunity to keep alive the memories of the past. Our pioneer heritage ought never to be forfeited to indifference. It is a heritage that could come only out of pioneer life. Such courage to face sacrifice, such devotion to God, such loyalty to government, such consecration to the task of conquering an un promising and forbidding desert, such determination to secure the advantages of education, such unselfish devotion to the welfare of their fellows—where could we turn for such inspiration to one who would teach?" ("Fundamental Problems in Teaching," Adam S. Bennion.)

KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman; assisted by Inez Whitbeck

LESSONS FOR NOVEMBER

First Sunday, November 4, 1928

What Has God Given?

God made the earth, the sea, and the sky with all its stars.

Objective: To teach that:

"Everything, both great and small, The good Lord made and loves them all."

Story

Jennie sat thinking a long time. Mother wondered what she was thinking about. "Mother," she said, "God gave us our Church, our country, our home, our friends, our food. Did He give us the whole world, too?"

"Indeed, He did," said mother. "He made heaven and earth. In the beginning it was not beautiful as it is now; all was dark. Then God said to himself, 'I must put beautiful things on this earth which I have made. First of all I will give it light.' And daylight spread over the whole world."

"And God said, 'I will make some light hours and some dark hours. The light hours I will call day and the darkness I will call night. I will put lights in the sky to make day and night.' So He made two great lights. The Sun, because it was brightest,

He made to shine by day, and the moon and stars He put in the sky to make a little light for the night.

"Then God said, 'The dry land I will call the earth, and above the earth I will place my heaven.'

"Upon this new earth God made grass and flowers to grow and then the world was beautiful to see. He remembered even to make these flowers smell sweet when they opened in the sunlight. He made wonderful big green trees, and on some of them He put fruit that is good for us to eat."

"Even the fish that swim in the water and the lovely birds that fly in the air, God made. He gave the birds wonderful blue and red and yellow feathers, and He taught them to make beautiful music. They were so happy because God had put them in this great world that they sang all day in the green trees, as we hear them now. He made other things that fly in the air, like the tiny bees and butterflies."

"Did He even make our dog, Towser, mother?" said Jennie.

"Yes, dear. He made all kinds of animals, cows, horses, elephants, lions and cats and dogs and the sheep that give us wool."

"But the most wonderful thing that He made was a man. He said, 'I will make a

man, and in many ways, he shall be like me. I will give him a mind, so that he can think and love, and he shall have everything on this earth to use for himself.' So out of the soft ground God made this first man and then He said, 'I will give this man some one to talk to and to love.'

"Then some children came to live in this beautiful world also and all things in it grew and grew, until it became as we see it today. And don't you think, said mother, that in this month of Thanksgiving we should thank God, first of all, for this beautiful world in which we live?"

And Jennie nodded.

Gem:

"For health and food, for love and friends,
For everything His goodness sends,
We thank thee, Heavenly Father."

Rest Exercise: Represent the changes that are now taking place in nature. The birds are flying south. The leaves are falling. The farmer is storing his grain, etc.

Suggested Song for the Month: "Thanksgiving Hymn," p. 35. Kindergarten and Primary Songs by Frances K. Thomassen. Learn well both verses of this song and sing it every Sunday of this month.

Second Sunday, November 11, 1928

Lesson 68. A Home in the Mountains

Text: "Sunday Morning in the Kindergarten," page 214. History of Utah, Whitney, vol. 1, pp. 298-306, 325-328, 351.

Objective: Thanksgiving and gratitude should be shown in deeds as well as in words.

Let us learn to appreciate the blessings that we enjoy. And let us learn to share those blessings with those less fortunate than we. We are most happy when we are making others happy.

By being kind and helpful to others shows gratitude in a better way than uttering mere words.

Memory Gem: Same as for last Sunday.

Rest Exercise: Let the children pretend that they are moving to a new home, not in a city, but into a place where there is just sagebrush or meadows and trees. We must help father prepare the ground for the new home—then carry the building materials to him—help him saw boards, etc.

Third Sunday, November 18, 1928

Lesson 69. The Crickets and the Gulls

Text: "History of Utah," Whitney, Vol.

I, pp. 377-379; "Sunday Morning in the Kindergarten," Lesson 69.

Objective: Thanksgiving and gratitude should be shown in deeds as well as in words.

No matter what trouble or danger confronts us, we can receive help from our Heavenly Father, if we pray for it in Faith. We must not doubt that He will help us, we must feel sure that He will, if it is for our good.

Let us show reverence for the Gulls that protect the crops from enemies. Let us show our gratitude to them by protecting them and their homes from harm.

Review the gem for last Sunday.

Rest Exercise: Since next Sunday is the one preceding Thanksgiving Day, ask the children if each would like to bring to Sunday School one article of food, a potato, an orange, or an egg, etc., to be put into a basket and taken to someone poor or ill in the ward. Now practice delivering the basket, walk softly up the steps of a home where there are those in need of food. Knock gently on the door. Smile kindly and say, "Happy Thanksgiving to you," as you present the basket. Walk happily homeward.

Present each child with a cut-out basket on which is written, "I will help those in need."

Fourth Sunday, November 25, 1928

Lesson 70. The First Thanksgiving in Utah

Text: "History of Utah," Whitney, Vol. I, p. 380; "Sunday Morning in the Kindergarten," lesson 70.

Objective: Thanksgiving and gratitude should be shown in deeds as well as in words.

The children in this story are patient and courteous, which shows their gratitude to their parents for providing food and clothes for them.

Emphasize the thought that Thanksgiving Day isn't just a day for feasting, but its real purpose is for giving thanks to God for all His blessings.

Gem: Have as many children as time permits to repeat the gem taught on the first Sunday of this month.

Rest Exercise: The children having placed their contribution to the poor, in a basket, provided by the teachers, will now go to the home of the needy and present the basket.

RELIGION CLASSES

This Department conducted by Harrison R. Merrill, Brigham Young University, for General Church Board of Education

That First Impression

All over America, these days, school children are getting their first impressions of new class teachers, new school rooms, and new school equipment. They are mentally taking stock and deciding whether they are going to like what has come to them or whether they are going to take some other attitude. Upon their decision rests much of the success of the first few weeks of school, if not of the entire term.

Teachers who are aware of this silent judgment usually attempt to put their best manners forward. On the opening day they are likely to be a bit more kindly, they are prone to have a bit finer bouquet of flowers on the polished desk, and they are apt to have some of their best stories to tell. They wish to meet the children and capture them before any opposition can arise.

The Religion Class teacher, of course, will probably perform in much the same way. She will be even more eager to captivate her children, for she must rule her kingdom with love. Attendance at her classes will be entirely voluntary, therefore, she must have something which will attract the children back again and again. If the grade school teacher has a rose, she must have a dahlia, so to speak; if the day school teacher has a shining red apple on her desk, the Religion Class teacher must have two twice as big, for with the day school teacher is the advantage, usually.

On those first Religion Class days something special ought to be the order. The story ought to be most interesting, the personal contact with the children ought to be most intimate, the singing ought to be the liveliest of any of the year.

Since the opening month is ideal for out-of-door activity, it would probably be best, especially in the lower grades, to plan little excursions in the open where nature will be all "dolled up" for the occasion. What wonderful lessons could a teacher not lay before her pupils were she to have some little trip planned out where the children are eager to go! What lessons might she not gain from them were she to follow where her active boys and girls would lead! She might be able to establish a contact which would hold the youngsters to her all through the year.

The teacher should realize at the outset that her duty is not to teach some spe-

cific lesson to her children; her duty is to change their lives where they need changing and to enrich them where they are what they should be. Her process to bring about this end should be as careful as that of Mother Nature herself. Watch a kitten grow up under the careful, but slow teaching of its mother. How patiently the mother cat waits for the change to take place in those little balls of fur over which she watches. How wisely she places within their grasp the materials with which they are to work and from which they are to gain experience, and with what calmness she sits by to see if their lives are changing under these new conditions.

The teacher, then, these first weeks, should be a wise stage-hand, setting the scenery in a fashion that will call forth an interested response.

Pictures, unusual stories, special programs, clever songs, etc., are among the stage properties which may be used.

These first weeks should be handled carefully and prayerfully.

A Formula For Teachers

Henry David Thoreau spent some time trying out a system of living at Walden Pond. The world, of course, says it was a failure, but Thoreau thought differently. In his conclusion, after having told of his experiences, he has a paragraph which might well be a formula for teachers of Religion Class or for anyone else, for that matter. He said:

"I learned this, at least, by my experiment: that if one advances confidently in the direction of his dreams, and endeavors to live the life he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them."



A Glimpse of Long Ago

BOOK OF MORMON STORIES FOR THE HOME

By Leah Brown

CHAPTER 16. GOODBYE, DEAR FRIENDS.

"All right, grandpa, we are ready again!" shouted Ned as the children trooped in and settled themselves by the fire. "We've had a jolly time coasting this afternoon. I wonder if the Nephite children ever played as we do?"

"We cannot stop to see the games they played," said grandpa. "For we must soon bid them good-bye."

"Why, grandpa, what is the matter?" asked the children in a puzzled tone. "Why must we go?"

"There will be nothing to stay for when the Nephites are gone," said grandpa.

"Do hurry and tell us what has happened," urged the children.

"It is only this," said grandpa. "After the Nephites had lived in peace for about two hundred years, they began again to grow proud and wicked, and ceased to serve the Lord who had blessed them with peace and happiness so many years. They left the Church of Christ and built other churches. Many took upon themselves again the name of Lamanites, and many united as a band of Gadianton robbers."

"Oh, grandpa, I thought they would always be good after Jesus visited them," said Gertrude.

"It would have been much better for them if they had," said grandpa. "But you see it had been so long since Christ came that the disciples, all except the three who shall always live, had passed away. The man who had taken care of the records was growing very old, and fearing that the wicked people would get them and destroy them, he hid them in a hill."

"What records are they?" asked Dora.

"They are the brass plates which Lehi and his people brought from Jerusalem," answered Ned promptly.

"Yes," said grandpa, "they were the brass plates which were brought from Jerusalem, and the records of the Nephites which were kept by the prophets."

Ned looked up in surprise. "I didn't know they kept records, too," he said.

"They kept their records on plates of gold," said grandpa. "On these plates are recorded all the wonderful things we have seen on our journey. But at last they were hidden in a hill because there was no man in whose care they could be trusted."

"Then won't they ever finish the record?" asked Gertrude.

"Yes, but you would be surprised to know that the task was given to a little boy, only ten years old," said grandpa.

"Only ten? Just a year older than I am," gasped Dora. "But how

could he if the records were in a hill?"

"It was this way," said grandpa. "One day the man who had the records in charge, came to this little boy, whose name was Mormon. He told him where the records were. But he said he must not get them then; he must remember all the things that were happening among the Nephites, and when he was twenty-four years old, he was to get the records and write the things he had seen."

"Oh, that would be a long time to remember," said Ned.

"Yes, it was a long time," said grandpa. "And so many things were happening, too. The Lamanites and robbers often came to war against the Nephites. When Mormon was only sixteen years old, the greatest war ever known in all the land broke out, and he was given command of the Nephite army. For many years he led them. He tried to teach them to serve God, so that He might bless them and protect them from their enemies, but they would not listen. When at last he could see that the Lamanites were about to overthrow his people, he refused to lead them any longer. So he went to the hill and got the records and wrote about the terrible things that had happened."

"Oh, grandpa, did the Nephites all get killed?" asked Gertrude in dismay.

"No," said grandpa, "but their condition was so perilous that they again pleaded with Mormon to be their leader. He knew that they could not hope to win, but he decided to help them in their last great struggle. So he wrote to the king of the Lamanites and asked for permission to gather all his forces together in the land of Cumorah, and there give battle."

"I'll bet the Nephites could beat them if they were all together," said Ned. "How many were there?"

"They were gathered there in armies by the tens of thousands, with their wives and children, to await the onslaught of the Lamanites," said grandpa. "Soon they came, and so great was their conflict that when the battle was over, and the Lamanites had returned to their camps, there were twenty-four Nephites left, and they were wounded."

"So that is why we must say good-bye," said Gertrude with tears in her eyes.

"Yes, children, we must bid them a sad farewell," said grandpa.

"Was Mormon killed?" asked Ned.

"He and his son, Moroni, were among those who were left wounded on the battlefield. Mormon was growing old and knew that he soon must die, so he gave the records to his son. Moroni immediately took them and hid where the Lamanites could not find him while he completed the sad history," said grandpa.

"Oh, it must have been lonely for him there all alone," sighed Gertrude.

"Yes, we can hardly imagine how very sad and lonely he was," said grandpa. "The Lamanites hunted from city to city and slew every Nephite they could find. They even slew Mormon and those who were with him. So Moroni knew he was alone in the land. While he was hiding he wrote the sad story of his people. Then he took the records that were found by the people of Limhi, and wrote a part of that history on the record he was keeping."

"What people did they tell about?" asked the children eagerly.

"Would you like to hear the story which Moroni tells of them?" asked grandpa.

"Do tell us," urged Gertrude. "I had almost forgotten about that record."

"The story," said grandpa, "began with a people who lived long, long ago in a great city across the sea. They, too, had been taught that far above, in a beautiful place called heaven, dwelt a great God who had sent them to live on earth. 'How nice it would be,' they thought, 'if we could go from earth to heaven and see Him.' So they brought together their brick and mortar and began to build a great tower."

"Just think of a tower reaching clear up to heaven!" exclaimed Ned. "I'll bet they couldn't build it that high."

"No, they could not," said grandpa. "It displeased their heavenly Father so much that He changed their language so that when they talked they could not understand each other. Then He scattered them all over the earth. But among the wicked people, there were also some who were good and loved to serve the Lord. Among them were Jared and his brother. They were afraid that the Lord would confound their language and scatter them also. So the brother of Jared went up into a mountain and prayed that the Lord would have mercy on them. The Lord told him to have his friends and their families gather together their flocks and herds, and all kinds of seeds, and then He would lead them to another land. This they did, and the Lord went before them in a cloud to show them the way. They traveled until they came to a great sea. Here they pitched their tents and lived for four years."

"Did Heavenly Father lead them across the water as He did the people of Lehi?" asked Gertrude.

"He led them across," said grandpa. "But instead of having them build a ship, as the people of Lehi did, He commanded them to build barges. They were queer vessels. The top and bottom were built just

alike, and so tight that water could not get in."

"Wasn't it awfully dark in there?" asked Dora.

"It would have been without lights," said grandpa. "But the brother of Jared cut sixteen clear stones from the side of the mountain. Then he prayed to the Lord and He touched them and made them shine to light them on their voyage. Then they put everything they were to take with them, into the barges and began to sail. Sometimes the weather was calm and mild, and sometimes the tempest was so fierce that they were buried beneath the waves. But they knew the Lord was guiding them, and they did not cease to sing His praises. Finally, after sailing for three hundred and forty days, they reached the Promised Land."

"It must have seemed good to get there," said Dora.

"Yes, they were so thankful that they all knelt down and thanked the Lord for His blessings. While Jared and his brother were with them they served God and were happy. But after they had lived there for many years, and become a mighty people, they, too, became wicked. Often they went to war with each other. God sent prophets to teach them, but they would not listen."

"Did they have kings?" asked Ned.

"Yes, they had many kings," said grandpa. "Their last king was a wicked man whose name was Coriantumr. During his reign a great prophet, whose name was Ether, came among them telling them of the great punishment God would send them if they did not repent, but they cast him out. So he went and hid himself in the cavity of a rock where they could not find him. About this time a great war broke out among the Jaredites, and many sought to destroy Coriantumr, their

king. After they had fought for almost a year, the Lord told the prophet Ether to tell the king that if he and family would repent of their evil ways, he would be able to retain his kingdom. If they would not, they would all be destroyed except himself, and he would live to see the land inhabited by another people. This warning only made the king more angry, and he sought to slay the prophet."

"Did they all keep fighting like the Nephites did?" asked Ned.

"Yes, the war went on with great fury," said grandpa. "We shall not follow them through all their struggles, but we shall see that the prophecy made by the prophet Ether, was fulfilled. The Jaredites fought until every man except Coriantumr, was slain, and he was left to wander about alone."

"How long did he live alone?" asked Dan.

"I do not know how many years," said grandpa, "but when the people of Zarahemla came over at the time Jerusalem was destroyed, they found him and took him to live with them."

"He must have been very old," said Dora.

"I suppose he was," said grandpa, "for he only lived with them a short time before he died."

Grandpa ceased speaking, and the children sat quietly thinking. Gertrude broke the silence. "It is sad to know that Moroni wandered about all alone, hiding from those wicked Lamanites."

"Yes, it is sad," said grandpa, "but we know he was a righteous man and Heavenly Father was watching over him. Now that our journey is over, let us bid our friends goodbye."

"Good-bye, dear Nephite friends," whispered the children sadly.

(To be Continued)

Pine Tree Jewels

By Daisy S. Broom

"Oh, come and see the lovely jewels on my pine tree," called Betty to her mother. "There are diamonds, amethysts, emeralds, rubies, pearls,—everything you can think of. Aren't they beautiful?"

The pine tree stood in the back-yard of Betty's home; the weather had been fitful. There had been snow, sleet, and rain in succession, followed by a glorious burst of sunshine.

"I've always liked that old pine tree," continued the little girl, "It is so grand. It makes me think of such wonderful things—but now I love it for the beautiful jewels it is showing me. Just how does it all happen, mother?"

"You see, dear," explained her mother, "the particles of sleet with the sun shining on them look like lovely pearls. The colors are rainbow tints. The drops of water hanging to the limbs of the tree act as prisms, which scientists tell us, bend the rays of light out of a straight line. This bending of the rays of light, enables us to see the colors of the rainbow, which are violet, indigo, blue, green, orange, red, and yellow. It depends on just how much the ray of light is bent as to what color you see. Notice that if you change your position, as you are looking at the drops of water with the sun shining through them, you will see the different colors. That is because the light is bent in just a little different way as you see it from each position. The big outdoors is full of many wonderful and delightful things. We can find them, if we will but take the time to look for them."

"I am so glad I asked you, mother. I will never forget what you have told me, and I am going to look for the beautiful everywhere."

"Fluff"

By *Venice Farnsworth Anderson*

CAPTER V

FLUFF LEARNS TO FIGHT

After Fluff and Snowdrop got over being lonesome without the two little kittens who had gone away, they were very happy together. Fluff devoted all her time to Snowdrop, who soon learned to be a very smart cat. She could limb a tree almost as quickly as her mother. One day she caught a fat mouse all herself just as it was going to run under the garage. She was so proud that she brought it to show to Fluff. Then they had a grand feast together.

It was late in May and the nights were already rather warm. Fluff and Snowdrop found the garage too hot to sleep in. When there were no signs of rain they would come around to the front porch and curl up together on a soft cushion in a large rocking chair.

This was a fine place for the cats. A pretty fence with tall pickets shut this part of the porch off from the steps. No dog dared to jump over the sharp points on the fence. The cats could slip under the railing which ran round the porch, but none of the dogs in the neighborhood were small enough to do this.

All went well until one beautiful moonlight night when some stupid person left the gate open. About midnight, Fluff and her kitten, not knowing that the gate was open, came to have a good sleep. They slipped under the railing at the other end of the porch and without looking around, curled comfortably in their favorite chair.

Just about that same time all the dogs in the neighborhood seemed to wake up. They decided that they could have lots of fun running around in the cool night air. The big Airedale pup happened to run past the kennel of a great black and white bird

dog who was just crawling out through his doorway. They started up the street together.

When they had just about reached Fluff's lot, another dog, a Boston Bull Terrier, joined them. As soon as they came to Fluff's back gate, they all ran in and started sniffing around the lot. It took the Bird dog only a second to get on to Fluff's trail. He darted around the house followed by the other dogs.

They smelled of the railing of the porch and then rushed up the steps. They came to the edge of the very carpet on which stood Fluff's chair. In it fast asleep were the two cats. The Bird dog stopped, surprised for a moment, and gave a low growl.

Fluff awoke in an instant and sprang to her feet. The three fierce dogs were almost upon her and little Snowdrop. There was no fence to protect them.

Fluff might have saved herself easily by jumping for the railing and from there to the ground and under the porch. But Snowdrop could not do this. Fluff could feel the kitten's tiny body quivering under her. She did not even think of leaving the poor little thing for the dogs to get.

Fluff had never fought a real fight with even one dog in all her life. Now she had to fight three dogs at once. They were all coming toward her, barking and growling. Their great eyes shone in the moonlight and their jaws were foaming.

To get in a better position, Fluff leaped to the small round table which stood just in front of Snowdrop's chair. From here she spit furiously at the dogs, her back arched, her long tail waving like a battle flag above her. Every time a dog came at all near, she struck at him with her strong paw with each sharp claw sticking far out. The dogs took turns rushing up to the table. But every time they got near Fluff's long claws and flaming eyes, they decided that they had better move back again.

Suddenly while Fluff was busy striking at the Airedale, the Bull Terrier darted round the table and jumped into Snowdrop's chair. Snowdrop, though trembling with fear, struck out with her small claws as her mother had taught her to do and scratched the Terrier's nose. He whined and scrambled out of the chair.

Unfortunately Fluff turned to look at Snowdrop for an instant and the two big dogs, taking advantage of this, jumped straight for Fluff from both sides. As quick as lightning, she leaped first toward one, then toward the other, back and forth. Again and again the dogs leaping round the table, drew back before her needle-like claws which seemed to be everywhere at once.

But Fluff was not a big cat and her strength could not last much longer. It was slowly leaving her. She could not continue to jump so quickly. The dogs were not a bit tired. They were getting more savage and more anxious to get at Fluff every minute. Gradually they were closing in on her.

Just when she was so weary that her legs would hardly move, the front door suddenly flew open. Vera's daddy, wrapped in a long bathrobe, a heavy umbrella in his hand, dashed onto the porch. Slashing right and left with the handle of the umbrella, he drove the three dogs howling from the porch and down the front steps.

Right back of him came little Vera. She had been awakened out of a sound sleep by this dreadful barking and scuffling on the porch. She had rushed down half expecting to find her kittens killed. With big tears rolling down her cheeks, she ran to pick up brave Fluff and little Snowdrop.

Holding them lovingly in her arms, she carried them to the back porch. This was screened so that no dogs could possibly get in. Here she put them into a large clothes basket, where they curled up happily together. Fluff was so weary that she fell asleep immediately.

She had fought a great fight to save her baby from harm. And from that night on, the brave little mother was never afraid of anything.

CHAPTER VI

FLUFF MAKES ALL THE DOGS AFRAID

The afternoon following the fight with the three big dogs on the front porch, Fluff, with dear little Snowdrop at her side, was on the back doorstep. They were eating a nice dish of breaded salmon.

About this time the fierce Airedale pup trotted into the lot and got a sniff of the good smelling fish. He wanted some of it. He remembered how he had always made Fluff jump away and leave her good dinners to him. As usual, he sprang toward her and barked savagely, expecting her to run immediately. But he did not know that Fluff had changed because now she had more than her food to leave. Little Snowdrop was there, too. Snowdrop was watching every movement of the dog with terror in her kitten eyes. Fluff would not have deserted her baby for the world. Besides, she was no longer much afraid. She had learned the night before that she could keep the dogs off and she was tired of being chased away just when she was enjoying her dinners herself.

So this time she did not jump at all. The louder the Airedale barked, the more Fluff spit at him and showed her claws. He probably thought she was joking and so made a short spring toward her.

But Fluff was not joking. As the dog jumped, Fluff jumped, too, right toward him. She landed on his head. Here she clung, scratching with her sharp claws and spitting at his eyes.

The poor dog was never so surprised in his life. Fluff was digging into his ears and he was afraid she would scratch his eyes out. He forgot all about the fish and Snowdrop and tried with all his strength to shake Fluff off his neck.

By jumping round and round he finally succeeded in knocking her off against a tree, but even then she did not leave him. She sprang furiously for his back. Once more her sharp claws dug through his tough skin. He gave a terrified whimper and ran with all his might for the back gate.

Fluff jumped off his back just as he went through the gate. But she kept right after him, spitting and clawing at his hind legs until he had run far up the alleyway. Then she returned calmly to eat her fish and to comfort Snowdrop.

The day following this fight, Fluff had another battle. Snowdrop was sitting in the sunshine on a high branch of the apricot tree where her mother had taught her to climb. She was safe and happy. Fluff was walking along the paved driveway which ran between the two brick houses.

Suddenly the Airedale pup appeared at one end of the drive and the great white Bird dog at the other. Fluff was in a bad fix. What was she to do? The dogs thought they had her sure this time.

But Fluff did not seem at all worried. She just stopped perfectly still and waited to see what the dogs would do. She was in about the middle of the driveway with her back toward one wall.

Each dog walked slowly toward her until he got within five feet of where she stood. Then they stopped and crouched down. They were waiting for a good chance to spring at her from both sides at once.

Fluff knew from her fight the day before that she could drive the Airedale away. So she did not worry much about him. She kept her eyes steadily on the Bird dog. His great mouth and red eyes looked awfully mean.

For several minutes not one of the animals moved. Then unexpectedly, just as Fluff was turning her head a little to make sure of what the Aire-

dale was doing, the Bird dog gave a quick leap toward her.

But Fluff was too quick for him. She jumped just a half a second after he did and landed with her head toward his tail. A moment later she had turned around and was on his neck, clawing and scratching at his eyes.

The Airedale had had all he wanted of this treatment the day before. He did not even care to stay to help the Bird dog. Instead he turned quickly and with all speed sneaked out of the lot. Soon the huge Bird dog followed. His nose and ears were bleeding and one eye was smarting badly. He was mighty glad to leave Fluff alone and to run for his own lot.

From that time on, all the dogs in the neighborhood seemed to realize that Fluff could not be bothered any more. It was only when a strange dog came around that she had any trouble. And she soon showed this dog as she had shown the others, that he could not frighten her.

Fluff and little Snowdrop lived on and on joyfully playing in the sunshine and eating big bowls of bread and milk. But they never forgot to love their little mistress nor to keep the untidy mice out of the basement.

The Orphan Robins

By *Daisy S. Broom*

Robert lived in the State of Washington, where many pine trees grow. He lived in the city, but there were several vacant lots near his home which were covered with beautiful trees. Many birds built their nests in them and the children of the neighborhood enjoyed their songs and were much interested in their doings.

A pair of robins had a nest in a tree very near Robert's home. Very happy were Mother and Father Robin, when their home was finished and pretty, greenish, blue eggs, flecked

with brown, were lying in the soft feather-lined nest.

Mother Robin sat on the eggs and kept them warm and dry for many days.

While Mother Robin kept the eggs nice and warm, Father Robin perched on a limb of a tree near by, and sang happily. Whenever he thought she was hungry, away he would fly to get her a nice fat worm.

By and by, four baby birds pushed their way out of the shells. How hungry they were and how hard and fast mother and father had to work to feed them. Every time the little birds heard a noise four yellow mouths were opened so wide that nothing else could be seen but the four yellow mouths.

One day a dreadful thing happened. Mother and Father Robin flew away to get food for their babies and they never came back.

The poor little ones waited and waited, and cried and cried, they were so lonely and hungry. They could not understand why their parents did not come home.

When night came they were so cold and so frightened that they cried louder than ever.

Robert heard the strange noises and told his father that he thought there was something very wrong at the home of Mr. and Mrs. Robin. His father helped him up into the tree to find out what was the trouble.

"Why, Daddy," exclaimed Robert, "the baby birds are all alone and they are hungry and cold and frightened.

Where are Mr. and Mrs. Robin, I wonder? Why aren't they here?"

"Son," answered his father, "I fear there has been an accident and something very terrible has happened to Mother and Father Robin. They would never leave their babies like that. Let's take them into the house and get them warm and feed them. When morning comes the parent birds may have returned."

So Robert and his father took down the nest with the baby birds in it and carried it carefully into the house. They fed the birds with water with a spoon and gave them scraped beef-steak to eat.

After awhile, they acted as if they were tired and wanted to go to sleep. So Robert's kind father covered them so they would be safe and warm until morning.

The boy could scarcely sleep so anxious was he about the little birds.

He got up bright and early the next morning to give them their breakfast.

He watched and watched all day for the return of the parent birds. When the day was gone and they were not to be found, Robert's father said that they would never come back again.

So Robert fed and cared for the little orphan robins every day, until they grew big and strong enough to leave the nest.

In a few weeks they could hop out of the nest and soon they were able to fly away and find their own food.

For baby birds grow up much more quickly than do little boys and girls.

Just For Me and You

By Ida R. Alldredge

Mother, darling mother,
How we all love you,
You're so kind and loving
And so sweet and true;
There's no love more tender,
There's no face more dear
Than the face of mother,
She's my sweetheart here.

God loved little children.
So from heaven above,
He sent each a mother
With a heart of love;
Then He gave us fathers,
Noble, brave and true,
God sent them together
Just for me and you.



WHO WAS RIGHT—THE PROPHETS OR THE KINGS?

If your teacher has "The Book of Life," she will tell you interesting things like this, about all the Bible characters:

"Isaiah was the greatest figure in the history of the Kingdom of Judah, the greatest prophet, the greatest statesman. He was also a reformer, a poet, an orator, a religious seer. He was not like Amos and Micah, a man of the soil, a shepherd or a farmer. He always lived in the city; he was a friend of kings and of the wealthy class. In that respect, he resembled Washington or Roosevelt rather than Lincoln."

In this time "there was always a nationalist party, which favored resistance, the formation of a confederacy, secret pacts with one or the other of the great foes. The people of this party called themselves patriotic, and in a sense they were. The other party, to which the prophets belonged, was the peace party. Their at-

titude was that resistance was hopeless; it was dangerous to attempt to make leagues and confederacies and secret treaties; bear the yoke patiently for a while; trust in God rather than in alliances with heathen states; develop the state until it should be worthy of independence. Above all, the demand of the prophets was for reform, the purging of the nation of its social evils, its injustice. 'This way lies the path of national greatness,' they said. One party was the party of political expediency, of freedom gained through diplomacy, alliance with other peoples, not on a basis of righteousness, but of bribery and selfish expediency. This party would absolutely ignore the question of morality. 'Morality,' they said, 'has nothing to do with politics.' To this attitude the prophets were passionately opposed. A nation may be temporarily prosperous and successful, but unless it is righteous, its doom is sealed."

"Isaiah was a great religious genius, an evangelical preacher of faith in God, in the coming of the Messiah, of 'God the infinitely near,' as well as 'God the infinitely high,' exalted in righteousness, inaccessible in holiness. With Isaiah the idea of a Messiah began to come into religious thought—a personal savior not only from national woes but from the enormity of individual sin."

The reader of "The Book of Life" will keenly enjoy, and be lastingly benefited by, the great stories in our Bible. Illustrating its beautiful poems and passages are works of art, paintings and photographs garnered from the greatest galleries of the world.

Ask your teacher and your parents to send for the free booklets about the "Book of Life." There is a coupon for your convenience in the advertising section. Look for the advertisement which asks: "Who Was Right—the Prophets or the Kings of Israel?"

Boyhood

Little boy, you're growing fast,
Days and years are slipping past;
Try not future years to see,
Laugh and play and joyful be.

Dreaming here you cannot guess
What you hold of happiness,
Happiness and carefree bliss—
Life can never equal this.

Fill with sweetness every hour,
Let life blossom like a flower;
Make the most of days like these,
Soon they'll be but memories.

—Christie Lund.

The CHILDREN'S BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:
 Best original verses of not to exceed twenty lines.
 Best original stories of not to exceed three hundred words.
 Best amateur photographs, any size.
 Best original drawings, black and white.
 Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.
 Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.
 Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

In Our Back Yard

In our back yard grew an old apple tree,
 That filled the children's hearts with glee;
 The birds built their nests in the brances high,
 And caroled sweet songs as the days went by.
 Beneath it on the ground there lay
 A nice pile of sand in which to play,
 Three swings hung on its limbs so strong,
 One for Lucy, Carol and Don.

Sometimes it was transformed into roads, tunnels and hills,
 With all the little turns and rills;
 We plucked the flowers rich and rare
 And with them made a park so fair.

Oh, the wonderful things that a child can make
 Out of Sand by the garden gate!
 Would that all the little girls and boys in this land
 Could enjoy themselves in a pile of sand.

Mary Anderson,
 Box 406, Manti, Utah.

Age 13

My Little Sister

Big brown eyes and sandy hair,
 Pure and sweet as the mountain air,
 Rosy cheeks and face so fair,
 With smiles and dimples ever so rare.
 Now patient, now cross, and sometimes a tear,
 That's the way with my little sister dear.

Age 13

Ora Hakes,
 Blue Water, New Mexico.



PHOTO BY LORENZO W. ANDERSON, JR.
 Age 13. Osterhaus gt 27, Oslo, Norway



DELIA MAY O'BRAY

Age 13. Photo by Delora O'Bray,
Twin River, Alberta, Canada.

Noteworthy Heroines

Katherine and Jean Nielson, who were running along the railroad track, early in the evening, stopped a bare second for breath.

Far down the track, probably six miles, came the faint shrill of a whistle.

"The train is coming, Jean, we'll have to hurry or we won't get there in time," said Katherine. The girls were already panting and were out of breath, but they quickened their pace.

Perhaps you will wonder why these girls were running in this manner and what they were so anxious about, so I will tell you.

Late this afternoon the girls (camping in their cabin about eighteen miles from town) received word that the Snake River bridge had given way under the terrific rain storm of the night before. They, being the closest people within a range of fifteen miles, were asked to

flag the north-bound express, No. 53. For this reason they were running unhaltingly down the railroad track, toward the bridge.

The thoughts which surged through their minds were terrorizing. Perhaps this act they were doing would keep the train from plunging into the angry, roaring waters and leading the many hundreds of passengers to a watery grave.

On and on they ran. After what seemed ages their strained eyes sighted the mutilated bridge, perhaps a mile distant.

Already the smoke of the oncoming passenger met their gaze. By this time the girls were nearly exhausted. Still they kept onward, all the time coming closer to the bridge, with their thoughts centered on the task before them. The blue-gray curl of smoke came closer and the train shot around the bend, just as the girls, exhausted, reached the bridge. But part of their task was yet to do.

Hurriedly wrapping the signals which they had brought with them around some long poles, they waved them frantically. The sleepy engineer nervously set the brakes, and the train was brought to a halt.

Age 13 Cleone Homer,
R No. A, Helena, Montana.

Life's Path

As we journey ever upward
As through this life we go,
We are striving ever onward
Our faults to overthrow.

As we travel through the darkness,
Fighting for the things we love,
We are climbing always nearer
To the "Mighty Power," above.

Oh, we know not where we're going,
But we're surely on our way,
And soon we'll see the daylight
And the sunshine's brightest rays.

When we reach our destination
And the "Mighty Power" behold,
We are paid for all our troubles
And have our prize ten-fold.

Betty's Lesson

"Betty! Betty!" called Mother,
"Do come here a minute."

"There she wants me again," grumbled Betty. "All she wants me to do is to work. Well, I won't answer her, I get tired of running every time she calls."

So Betty didn't answer and Mother soon stopped calling. Betty thought she had fooled her mother this time.

At supper time when Betty came in she was told that her grandfather had been there that afternoon to take her to the farm. "But when we hunted and called and couldn't find you, he had to go, as he was in a hurry."

Oh how disappointed Betty was; because above all places Betty liked her grandfather's farm best. How she liked to play in the sweet clover, chase the butterfllys and play with the rabbits, kittens and many other things.

This taught Betty a lesson and she resolved to come when her mother called her and not lose such a good chance again.

Age 11 Twila Meldrum,
Route 3, Tremonton, Utah.

It's Joy to be a Boy

It is joy to be a boy
And live upon a farm
And chase the ducks and chickens
Without doing any harm.

It's nice to feel the sunshine,
And to herd the mooly cows,
Then ride upon the favorite horse
Or call the barking towse.

It's life to breath the fragrant air
And climb the hill-top high,
And watch the flittering song-bird
Build his nest without a sigh.

It's best to eat the good things
That the farmer folks produce.
It's life, it's health, it's love, it's
wealth,
It's happiness in use.

Age 10 Claire Pierce,
Torrey, Utah.



PRIMARY CLASS, NEW BRUNSWICK
CONFERENCE, CANADIAN MISSION
Photo by Kathleen Brown,
P. O., E. St. John, Box 3, N. B.

The Lazy Little Girl

Once there was a little girl. She had pretty black hair, blue eyes and rosy cheeks. She was a beautiful little girl, but she did not like to work, she wanted to play all day.

One day she ran out into the woods to play. She saw some pretty flowers in bloom. She said to the flowers, "Do you have to work?" The flower said, "Yes, I work very hard all day. I must work and grow taller and have more blooms."

The little girl sat down on the grass to think. While she was thinking she saw a little bee wiggling and trying to get over some long grass. The little girl said to the bee, "You are having a time playing on the grass, aren't you?" "No," said the bee, "You see, I am the queen of the hive and I cannot fly, so I have to crawl. But I have no time to talk. I must be on my way."

The little girl got up and ran home. She went to work. She told her mother all about her trip, and that she was going to help her in her work every day.

Age 15

Irene Berry,
Sarah, Miss.

The Wishing Well

Far away in Scotland,
Where the bonnie bluebells dwell,
There lived a band of lads and
lassies,
Near a wishing well.

By its side an oak tree stands,
And many secrets it can tell,
Of wishes made by lads and lassies,
Near this wishing well.

This old oak tree, a winding path,
Is all that's left in that lonely dell,
Of happy times of long ago, that
happened
Near this wishing well.

Age 13 Margaret Johnson,
 747 So. 3rd Ave., Pocatello, Ida.

Healed by Prayer

When my brother Carl was learning to walk he used to eat dirt. He ate so much of it that he became pale and sickly.

Mama became very worried about him. She went to the doctor with him, but the doctor did not help him. So one day when she had rocked him to sleep, she knelt down by the bed and asked the Lord to heal her little boy and cause him to stop eating dirt so that he would grow big and strong. And mama promised the Lord if He would bless her little boy and make him well and strong that she would let him go on a mission when he grew to be a man.

My little brother never ate any more dirt and has been healthy and strong ever since. He is seven years old and walks one and one-

half miles to school with me every day.

Age 9

Geneva Wheatley,
Pauline, Idaho.

Photographing Sunsets (Why Not?)

Why doesn't some enthusiastic fellow get busy and invent a camera that will photograph our western sunsets in all their grandeur.

Many have never seen a western sunset. Think how much they have missed. Why not then photograph a few in their natural colors and send them to the unfortunate ones. And while we're about it we had just as well develop it still farther and include a sunset or two in our movies. How romantic it would be to sit and watch with the new bride or lover the wonderful sunset, the gold turn to rose and then slowly fade. We would find ourselves almost holding our breath and would feel more quickly the romance of the story.

Whole stories can be written where nature, the trees, sunsets and mountains afford nearly all the romance, but yet we sometimes fail to appreciate these in movies of only black and white, or in unnatural colors.

A man who had never seen a sunset came to Colorado for a visit. Every evening he watched old Sol go to rest and finally one evening when the colors were especially beautiful he went for his kodak. "I know it's foolish," he said, "But I want one of those sunsets so bad."

Of course the picture was only a blur, but how he would have prized that sunset!

Have you ever, when watching one of God's wonderful sunsets, felt that you would like to sit and feast for hours? I have. What a wonderful thought of God's to give us sunsets.

Rowena Behrmann,
Sanford, Colorado.

Mother

Mother dear, your hair is gray,
Your face is wrinkled and worn,
Your steps are not so quickly made,
Though your burdens have all been
borne.

Every gray hair in your head,
Mother,
Were caused by your children so
dear,
The worry of their clothing,
And the troubles of giving them
care.

You are getting old now, Mother,
You'll soon be going to rest,
To a place where nothing can harm
you,
To a place that was made for the
best.

Of all the things I have, Mother,
The most valuable is my life,
And you are the one who gave it to
me,
Though it cost you much toil and
strife.

Mother dear, I can never repay
The things you have done for me,
But I hope to always please you
. well
Through life and eternity.

My Narrow Escape

We were visiting my grandma's. I thought that I would have some fun with their old bull, so out to the barnyard I went, thinking what fun I would have with him. I went straight in the barn headed toward the bull.

When I got up close to him he gave a low bellow and started after me. He had me in a corner, when all of a sudden someone jerked me. I woke up instantly. I was surely glad that it was only a dream.

Age 10. Mae Hiatt,
Rose, Idaho.

I'm Thankful

Dear Father in Heaven I'm thankful to Thee,
For the sunny blue sky and the pleasant shade tree;
For the birds that warble through all the long day,
For the little brooklets that sing and play;
For the green grassy meadows where we play and sing,
For the pretty bright blossoms that bloom in the spring.
I'm thankful for the cool, refreshing breeze,
And for the industrious bees.
I'm thankful, kind Father, for plants so green,
And for all things beautiful I have ever seen.

Dear Father in Heaven, I'm thankful to Thee,
For the days so pleasant, bright and sunny;
I'm thankful, dear Father, for refreshing rains
That water the flowers on hill-sides and plain;
For the butterflies that go zig-zag-
ing along the way,
For the sunbeams that brighten our
pathway each day.

Kind Father, I'm thankful for play-
mates and friends,
And for all the fair things that Your
goodness sends.

I'm thankful for father and mother
so dear,
And for all the blessings we enjoy
here. Jean Hunt.

Age 12 Cedarview, Utah

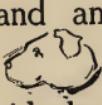
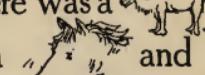
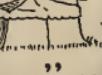
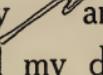
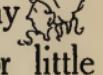
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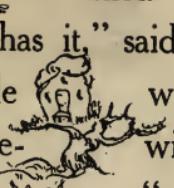
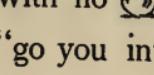
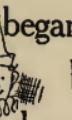
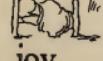
Nita Black, Salt Lake City, Utah
Wenona Calkins, Burley, Idaho
Vera Clark, North Garland, Utah
Alese Duffin, Salt Lake City, Utah
Ray Holland, Rigby Idaho
Effie Johnson, Fielding, Utah
Libby McLays, Holbrook, Arizona
Erma Merkley, Mesa, Arizona
Lea Nielson, Koosharem, Utah
Durnell Richards, Salt Lake City, Utah
Venla Willis, Show Low, Arizona

The Merry Little Grig and his Good Time

Chapter ix



ROT, trot, past the  went the  and just beyond, lo and behold, there was a big  with  flying and a  beating and a  blowing and a  playing. "When I get to that  said the  "I am sure I shall find my Good Time!" So away he went to the  and there was a  and an  and a  and a  and a  and a funny  sitting on a  outside the  with a sad, sad  "Good-day, Mr. Clown," said the  "And why is your  so sad?" "Because," said the , "the circus has begun and the  are all waiting for me to come in and crack my  and stand on my  and make them laugh, and my dear little, poor little  is sick in  and I can do nothing but cry!" "Dear, dear," said the , "this will never do! Is there no  that will make your  well?" "Yes," said the , "there is a magic  that will make her as bright as a  in no time, but I can't go and get it." "And where is the

magic ?" asked the . "The wise little  has it," said the , "who lives in the funny little  with no  under the crooked little apple- with no ." "Well, well," said the , "go you into the  and make the  laugh and I will go and get the !" Then the  began to clap and the  began to crack and the  began to laugh and in he went to the  and away went the  to the wise little  who lived in the funny little  with no  under the crooked little  with no  and got the  and brought it back to the . And the  gave it to the little  and pop, she hopped out of  as bright as a  and they all laughed for joy. "I thank you!" said the . "Don't mention it!" said the . "Good luck to you and your !" and he threw his  over his shoulder, tossed his Green  high in air and singing tra, la, away he went to find his Good Time.





The Funny Bone

A Good Critic

Singer (to critic): "Would you call me a soprano or a contralto?"

Critic: "I would not."

Well Seasoned

Customer: "Are you sure this suit won't shrink when it gets wet?"

Jacobsen: "Mine friendt, effery fire company in town has squirted vater on dot suit."

Light as a Feather

Diner: "Waiter, please close that window."

Waiter: "Is there a draft, sir?"

Dinef: "No, but it's the fourth time my steak has blown off the plate."

Constitutional Limitations

Gee: "Girls in Bingville who wear skirts above their knees should be arrested."

Whizz: "Wouldn't that be unconstitutional?"

Gee: "No. The Constitution only gives the right to bear arms."

Stop Right There!

Reformer: "It is time we had a moral awakening. Let us arise in our might and gird our loins. Let us take off our coats. Let us bare our arms. Let us—"

Feminine Voice: "Hold on! If this is to be a moral awakening, don't dare to take off another thing!"

The Most Proficient

Little Richard: "A fib is the same as a story and a story is the same as a lie."

Little Roy: "No, it isn't."

Little Richard: "Yes, it is, because my father said so, and my father is an editor."

Little Roy: "I don't care if he is. My father is a real estate man, and he knows more about lying than your father does."

Made Him Nervous

Missionary (to cannibal): "What makes your chief so talkative?"

Cannibal: "Oh, he ate a couple of barbers this mornnig."

Not the Same Way

Modern Girl: "I understand that the girls of your time 'set their caps' for men, Grandma."

Grandma: "Yes, child, but not their knee-caps."

Wish Fully Gratified

Mrs. Henpeck: "You said when you proposed that you'd rather live in eternal torment with me than in bliss by yourself."

Mr. Henpeck: "Well, I've had my wish."

Met a Tartar

First Burglar: "Hello, Jim! Why, you look as if you had been in a railway accident since I saw you last. What's wrong?"

Second Burglar: "I got into a house where the woman was waiting up for her husband, and she thought I was him."

The Worst to Come

Love-mad Youth: "You still doubt me? Test my love. Bid me attack wild beasts, defy savages, bring back the north pole, descend into a volcano—anything, no matter what, I will do it."

His Sweetheart: "Well, go ask father."

A Modern Sleuth

The great detective glanced around the room with a practiced eye. The pictures were torn into shreds, the chairs were broken, the table lying on the top of the piano. A great splash of blood on the carpet.

"Someone has been here," he said.

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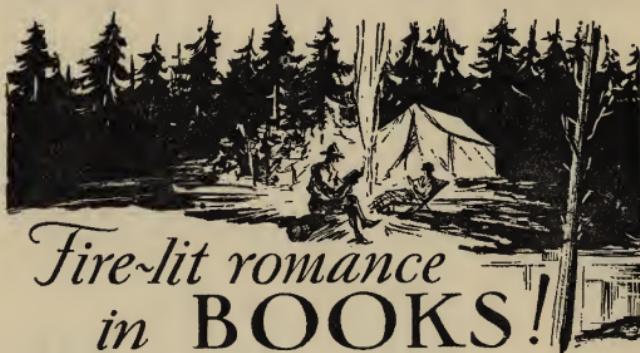
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Sego Mayonnaise Salad Dressing

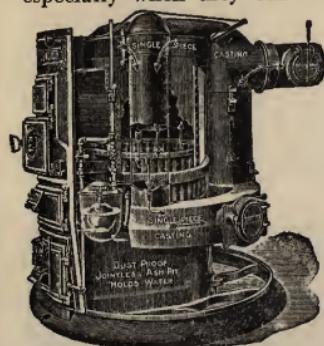
$\frac{1}{2}$ teaspoon mustard.
2 tablespoons Sego Milk.

Cream together, then add 1 tablespoon of salad oil slowly and a little lemon juice. Heat until thick thin down with Sego Milk to right consistency. Season with cayenne pepper and salt to taste.

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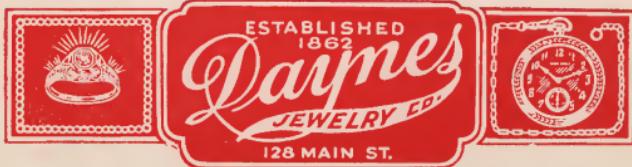
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